



Human Trafficking and Prostitution

Among Women and Girls of Edo State,
Nigeria Possibility of Rehabilitation
Through Education and Prevention

POSSIBILITY OF
REHABILITATION
THROUGH
EDUCATION
AND
PREVENTION

Mary Dorothy Ezeh

**HUMAN TRAFFICKING
AND
PROSTITUTION

AMONG WOMEN AND
GIRLS OF EDO STATE,
NIGERIA POSSIBILITY OF
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EDUCATION AND PREVENTION**

Mary Dorothy Ezeh

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TABLE OF CONTENTS OF THE THESIS

[Dedication](#)

[Foreword](#)

[Preface](#)

[Acknowledgement](#)

[Abbreviations](#)

[Introduction](#)

[CHAPTER ONE](#)

[THE EVOLUTION OF HUMAN TRAFFICKING](#)

[1.1. The Origin and evolution of Human Trafficking](#)

[1.1.1. Human trafficking in the Ancient Times](#)

[1.1.2. Human trafficking in the Middle Ages](#)

[1.1.3. Human trafficking in the Modern Times](#)

[1.2. Human Trafficking and Prostitution](#)

[1.2.1. Human Trafficking and Prostitution: Violation of Human Rights](#)

[1.2.2. Categories of prostitutes and their mode of services](#)

[1.3. Human Trafficking and Globalization](#)

[1.3.1. Globalization: Increase in Human Trafficking](#)

[1.3.2. Globalization and Migration](#)

[1.4. Agents of Human Trafficking](#)

[1.4.1. Traffickers methods of recruiting the victims](#)

[1.4.2. An international network](#)

[1.5. Victims of Human Trafficking](#)

[1.5.1. Women and Girls](#)

[1.5.2. Little children](#)

[1.6. The Phenomenon of Human Trafficking](#)

[1.6.1. A World Problem](#)

[1.6.2. A Modern Day Slavery](#)

[1.6.3. In European Context](#)

[1.6.4. In African Context](#)

1.7 Statistics measures of Human Trafficking in the World

1.7.1. United Nations

1.7.2. European Countries

1.7.3. Asia

1.7.4. Africa

1.8. International efforts to combat Human Trafficking

1.8.1. United Nations efforts

1.8.2. European Union

1.8.3. Networking between Embassies, International and Local Organizations

Conclusion

CHAPTER TWO

THE DEFINITION AND THEORETICAL

INTERPRETATION OF HUMAN TRAFFICKING AND PROSTITUTION

2.1. The definition of Human Trafficking

2.1.1. Theoretical references on human trafficking

2.1.2. Problem of a common definition

2.1.3. United Nation's Declaration on Human Trafficking

2.1.4. Human Trafficking in International Law

2.2. Theoretical Interpretation of Human Trafficking

2.2.1. In Economic Approaches

2.2.1.1. Economic instability in country of origin

2.2.1.2. Relative reproductive

2.2.2. In Psychological Approaches

2.2.3. In Sociological Approaches

2.2.4. In Gender Approaches

2.2.5. In Political Approaches

2.2.6. Human trafficking in the Social Teaching of the Church

2.2.7. The Social Problems of Edo Women and Girls

2.2.7.1. Family condition

2.2.7.2. Relationship in the family

2.2.7.3. Low education and lack of job

2.2.7.4. Peer group influence

2.2.7.5. Social change

Conclusion

CHAPTER THREE

HUMAN TRAFFICKING AND PROSTITUTION IN NIGERIA WITH PARTICULAR ATTENTION TO WOMEN AND GIRLS IN EDO STATE

3.1 The Geographical and Political Context

3.2. The condition of women and girls in Edo State

3.2.1. Edo cultural and traditional practices

3.2.2. Religious beliefs and Religious practices

3.3. The Family in Edo State

3.3.1. Women and Marriage

3.3.2. The role of women in the family

3.3.3. The family living condition

3.3.4. The demographic characteristic

3.4. Human trafficking in Edo State: Organizational Structure, Dynamic and Routes

3.4.1. Trends in Trafficking in women and girls from Edo State

3.4.2. Traffickers exploitative practices

3.4.3. Trafficking routes to different countries

3.5. Cause of human trafficking in Edo State

3.5.1. Lack of access to education

3.5.2. Gender discrimination as a result of culture and traditions

3.5.3. Socio and economic instability

3.5.4. Poverty

3.5.5. Lack of effective anti-trafficking legislation, and lack of effective enforcement of legislation

3.6. Consequences of lack of effective anti-trafficking legislation and lack of effective enforcement of legislation

3.6.1. Degradation of Human Dignity

3.6.2. On Individual

3.6.2.1. Physical effects

3.6.2.2. Psychological effects

3.6.3. On the Family

3.7. Efforts to combat human trafficking in Edo State

3.7.1. The Individuals and Non-governmental Organizations

3.7.2. The Catholic Institutions

3.7.3. The Edo State and Nigerian governments

3.7.3.1. Poverty.mitigation

3.7.3.2. The presence of Shelter

3.7.3.3. The Edo State government discourages the demand for sexual services

Conclusion

CHAPTER FOUR

THE EMPIRICAL RESEARCH ON HUMAN TRAFFICKING AND PROSTITUTION AMONG THE EDO WOMEN AND GIRLS OF EDO STATE

4.1. Statement of the problem

4.1.1. Significance of the study

4.1.2. Scope of the Study

4.1.3. Research questions

4.1.4. Hypotheses

4.1.4.1. General

4.1.4.2. Specific

4.1.4.3. Our research and reflection aims to verify

4.2. Realization of the research

4.2.1. Research design

4.2.2. Population of the study

4.2.3. Instrument for data collection

4.2.4. Data collection procedures

4.2.5. Methods of Data analysis

4.3. Organization of field work

4.3.1. Administration of structured interview and language applied for the dialogue

4.3.1.1. Administration of structured interview to victims, mothers and vulnerable youth

4.3.1.2. Organized environment for the interview

4.4. Difficulties encountered during the process of the study

Conclusion

CHAPTER FIVE

THE RESULTS OF THE EMPIRICAL RESEARCH FROM THE VICTIMS

5.1. The Results of the characteristics of the Victims interviewed

5.1.1. Social background of the victims

5.1.1.1. Victim age before travelling

5.1.1.2. The State of origin and ethnic group affiliation

5.1.2. The Victims family structure

5.1.3. Demographic Characteristics

5.1.4. Victim level of Education

5.1.5. The dissatisfaction of existential needs and the family condition

5.2. Victims motive for joining Human Trafficking

5.2.1. The reasons to travel.

5.2.2. Expectation of work in destination country

5.2.3. Perception of destination country

5.3. Victims experience before travelling

5.4. Risks along the journey

5.5. Victims experience at destination country

5.5.1. Conflict relationships with the madams

5.5.2. Maltreatment from the traffickers

5.5.3. Shattered experience

5.5.4. The victims' attitude to work

5.5.5. Work satisfaction

5.6. Victims experience after the journey at home

5.6.1. Victims incidents after the journey at home

5.6.2. Victim's family and community reception

5.6.3. Community attitude towards the victims

5.6.4. The dissatisfaction with the journey

5.7. Interpretation of the synthetic representation of the positive and negative linguistic expression of victims life experiences.

5.7.1. Positive social significance of human trafficking on the victims who involved in it

5.7.2. Negative social significance of human trafficking on the victims who involved in it

Conclusion

CHAPTER SIX

THE RESULTS FROM THE MOTHERS WHOSE

DAUGHTERS ARE INVOLVED IN HUMAN

TRAFFICKING

6.1. The Results of the characteristics of mothers interviewed

6.1.1. Social background of the mothers

6.1.1.1. The State of origin and ethnic group affiliation

6.1.1.2. Marital status of the Mothers

6.1.1.3. Demographic Characteristics

6.1.1.4. Mothers level of Education

6.1.1.5. Mothers occupation (What type of job are you doing?)

6.2. Mothers motivation for encouraging their daughters to have interest in human trafficking

6.2.1. Mothers reasons for encouraging their daughters to be involved in human trafficking

6.2.2. Mothers knowledge of Trafficking

6.2.3. Mothers perception of destination Country

6.2.4. Mothers expectation from their daughters

6.2.5. Satisfaction for encouraging their daughter to trafficking

6.3. Mothers attitude to daughter after the journey

6.3.1. Mothers reaction to daughter on returning home/community attitude to mothers

6.3.2. Satisfaction and dissatisfaction for encouraging their daughter to trafficking

6.4. The interpretation of different variables that affect mothers reality, their mentality to trafficking and their experiences

6.4.1. The cultural perspective

6.4.2. The structural perspective

6.4.3. Educational level and occupation

6.4.4. Mothers mentality to trafficking

6.4.5. Positive and negative experiences of mothers for sending their daughters to travel

6.4.6 Positive and negative significance of mothers encouraging their daughters to travel

6.5. Interpretation of the synthetic representation of the mothers' positive and negative linguistic expression of their life experiences

6.5.1. Positive social significance of human trafficking on mothers whose daughters involved in it

6.5.2. Negative social significance of human trafficking on mothers whose daughters involved in it

Conclusion

CHAPTER SEVEN

THE RESULTS FROM THE VULNERABLE YOUTH

7.1. The Results of the characteristics of vulnerable interviewed

7.1.1. Social background of the vulnerable

7.1.1.1. The present age of the vulnerable youth

7.1.1.2. The State of origin and ethnic group affiliation

7.1.1.3. Level of Education of the vulnerable (School attended)

7.1.1.4. The Vulnerable youths' family condition

7.2. Vulnerable motivations for desiring to travel

7.2.1. Reasons for travelling to destination country

7.2.2. Vulnerable girl knowledge of Trafficking

7.2.3. Work expectation in destination country

7.2.4. Perception of destination Country

7.3. Community attitude to “vulnerable youth” who desire to join human trafficking

7.3.1. Vulnerable girl assessment of the home community

7.3.2. Positive and negative perception of the vulnerable girl of human trafficking

7.4. The Interpretation of different variables that affect vulnerable girl's reality and their experiences

7.4.1. The cultural perspective

7.4.2. The structural perspective

7.4.3. Socialization of values and Norms

7.4.4. Educational level and occupation

7.5. Interpretation of the synthetic representation of the positive and negative linguistic expression of vulnerable girl life experiences.

7.5.1. Positive social significance of human trafficking on vulnerable youth who desire to travel

7.5.2. Negative social significance of human trafficking on vulnerable youth who desire to travel

Conclusion

CHAPTER EIGHT

The Results of the Research and Prospective of the Prevention and Rehabilitation through Educational Intervention

8.1. General synthesis of challenges detected from the study.

8.1.1. Family Problem

8.1.1.1. Life within the dysfunctional family

8.1.1.2. Lack of the paternal or maternal role in a child's life

8.1.1.3. Large family member

8.1.1.4. Family conflict

8.1.1.5. Broken family and single motherhood

8.1.2. Economic problem

8.1.2.1. Low family income

8.1.2.2. Parents unemployment

8.1.2.3. Low educational qualification of parents

8.1.2.4. Low skill job

8.1.2.5. Feminization of Poverty

8.1.3. Cultural problem

8.1.3.1. Culture of resignation

8.1.3.2. The culture and its impact on women and girls

8.1.3.3. Culture of competition

8.1.3.4. Culture of consumption

8.1.3.5. Low value.

8.1.4. Social problem

8.1.4.1. Material poverty

8.1.4.2. Lack of information

8.1.4.3. Unemployment

8.1.4.4. Disparity

8.1.5. The effects of personality imbalance

8.1.5.1. Lack of possibility for alternate in life

8.1.5.2. Peer group pressure

8.2. The operational model by Sergio Tramma. for the victims, mothers and vulnerable in Edo State (3 levels: environmental, cultural and individual)

8.2.1. The ability to diagnose the situation and the resources available

8.2.2. The understanding of the community and ability to clarify the problem

8.2.3. The ability to address the situation objectively through community dialogue and participation

8.2.4. Problem-solving action and participation

8.3. The specific format of operation for elaboration of educational prevention

8.3.1. Method of prevention

8.3.1.1. The educational prevention

8.3.1.2. The promotional education

8.3.1.3. The educational care/rehabilitation

8.4. Intervention activities at different levels

8.4.1. On the Institutional level: Educational activities in the School to reduce women and girls at risk

8.4.1.1. Programme of education for All

8.4.1.2. Parents and Teachers education on the effects of human trafficking and prostitution

8.4.1.3. Education of vulnerable youth

8.4.2. On the socio-cultural/environmental level

8.4.2.1. Public re-education to change the mentality of people

8.4.2.2. Economic Empowerment

8.4.2.3. Ex-victims participation in programmes

8.5. Community development needs

8.5.1. Territorial educational project to bring about a change and growth.

8.5.2. General community activity

8.5.3. Specific programme for victims, mothers and vulnerable youth

8.6. Assistance to Victims of Trafficking

8.6.1 Programme of activities for the victim

8.6.2. Rehabilitation and reintegration of victims

8.6.2.1. Educational team

8.6.2.2. Collaborative networks

Conclusion

General Conclusion

Bibliography

DEDICATION

To the loving memory of my Parents,

Nze Josiah. O. EZEH and Mrs Agnes. E. EZEH

Chief Sebastine. O. OKPALA and Mrs Clara. O. OKPALA

who have through their patience taught me how to Listen to
accompany those who suffer with delicacy.

To my Brothers and Sisters,

who have been and are always a point of important reference in my life.

To my Friends,

who have shared the difficult and joyful moments of this work with me.

To all the Victims,

who have taught me that one can be FREE from SLAVERY and even those in
bondage can be LIBERATED.

FOREWORD

The trafficking of blacks from Africa to America as slaves for their subjugation and exploitation has been a phenomenon with a connotation of inhumanity. The expectation was that this path of slavery from Africa to “new world” would pass and be confined to a past now forgotten.

In our time, there is another phenomenon showing us the exploitation of human beings for interest and business: the victims of human trafficking are women for a destination even more humiliating and enslaving with violence, deception, becoming a subject of pleasure not only on the streets of Europe’s cities.

The relevance and the extent of this phenomenon is alarming due to misleading involvement of many girls in precarious circumstances and exclusion: in fact, the poor victims are within a difficult social reality without future and they are prey for the traffickers in today’s globalized world.

Take an interest in this problem may appear an attraction for his particularity and relevance. It is important to encourage the development socio-educational services to overcome the difficult situation.

This work deals a complicated and important phenomenon with considerable interest. This research begins with the source of the prostitution in the course of time, during its evolution, to the present day, considering its characteristics. The purpose and the aim of this project is not only an analysis worldwide but also understand the engagement to combat this phenomenon.

Furthermore, the intention of this research is to find some possible measures in order to fight the problem and give hope to the young victims.

Successively, the study concentrated on the “definition and interpretation of

phenomenon” in the light of declarations which allowed to improving their attention and comprehension in relation to Nigeria and Edo State. The status of family, the role of women and their consequences in the girl’s lives have extended the thought on reasons of human trafficking and have identified some factors of the traffic and the causes for its persistence.

Moreover, we cannot ignore the attention to fight this problem and the subjects who are trying to work toward this terrible scourge.

The study of the phenomenon is not just about the presentation, interpretation and analysis of the problem, with specific attention to Edo State, but is also a detailed study in social, cultural and family situations through an *empirical research*.

Victims of trafficking were involved in order to studying the subjects more carefully: these victims lived the tragic experience and a painful exclusion in the place of origin. Mothers have a dual role not realizing the destination of their daughters encouraged to leave the country: in fact, the girls who live in the Edo State, are most vulnerable and unaware of the trafficker’s intentions.

An appropriate number of the three target groups have spoken to verify some hypotheses by analyzing their responses.

In this empirical research, the seriousness and the engagement have been particularly helpful for the results and for a summary about the all of these issues.

It is important to understand the social-cultural context and the reality of the situation about girls who are victims of trafficking with their experience. Moreover, it is essential to know their social background and the reasons that have led the women to leave their country to the country of destination. More specifically, with regard to return, it should be remember the psychological effects of social exclusion and marginalization. In addition, it’ is important to verify the condition on re-entry, in order to take stock of the social and individual situation and identify some intervention strategies designed to prepare the victims for a normal life in society or for their return to their country of origin.

In this research, one of the many innovation is the focusing on mothers (whose daughters are involved in human trafficking) who believe that the departure of their girls represents an opportunity to improve the social condition: more mothers influence daughters' choice because this consensus is bound to some concepts concerning the role of women and her exploitation.

Among the factors contributing to the decision to leave are about the age, the socio-cultural environment, the precariousness of social status, their expectations and their family. However, the prostitution is considered as the easiest way to improve their condition and help their families, highlighting the conflict between their expectations and the reality.

In the light of the findings of the analysis, one might reflect on interventions aiming for intervention strategies of rehabilitation of victims. It is also necessary to adopt preventive actions and promotion activities to help the girls and the mothers threatened to get inside the trap.

In the last chapter, some perspective about rehabilitation and reintegration are exposed in order to ensure successful interventions.

In the logic of Social Pedagogy, the deployment strategy is preventive and promotional to achieve a different standard of living.

The defense and the assistance aim to change the educational and cultural approach in the country to allow the mother and daughters to get some perspectives of a new life.

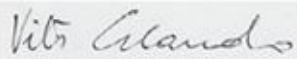
A prevention strategy requires actions in social, political and economic scale: the preventive work starts with the school, the family and the society to achieve a cultural and mental change that take a long time. Women who had fallen victim to the trafficking in human beings need some possibilities of recovery and reintegration in the social context and in the local community by making available some educational resources such as educators, educationalist and psychologists who can support them. In the efforts for women who had fallen victim to the trafficking, we need to involve the authorities and the officials in

the villages to make us aware about this problem and to activate several initiatives in order to hinder it and get over it.

At the end of this Foreword, we can argue definitely that this study makes a useful contribution for knowledge, prevention and rehabilitation whose is in danger of stand on the sidelines and fall victim by the community of their country.

Vito Orlando

Emeritus Vice Rector and Professor in Social and Intercultural Pedagogy

A handwritten signature in cursive script, reading "Vito Orlando", is displayed within a light gray rectangular box.

PREFACE

We have on our hands this work called “Human trafficking and prostitution of women and girls (...) in Nigeria”. Dorothy, you have worked so hard, with your mind, with your own hands, with all your heart that pushed you until to give to us this masterpiece. Yes, it is a work of art as a doctoral thesis in Social Pedagogy. Moreover, this work represents a first reflection, in the UPS University in Rome, about this complex phenomenon. From now on, we will be able to consult your study and others books on the topic in the library of this university. UPS thanks you. Many other people thank you, who want to get to know, pursue this matter and cooperate in different ways, by vocation, profession or human and Christian sensibility. The aim is prevention in the countries of origin, provide aid to victims and use the appropriate measures managed to control the phenomenon of traffickers. The prevention is effective only over the long term.

After reading the considerable amount of work that has been done, the question is: “How did this force come up, so much devotion? How did this momentum come up to address this issue scientifically?” Undoubtedly, your Christian faith, your natural female status and your nationality were heard requested in front of women into slaves, the sisters of the same Father are deprived of their dignity, reduced to “object” to trade. Furthermore, your experience of social interaction with them and their mothers as well as the awareness of its social and familiar context- described very well in this research -and some resources helped you to protect the victims. The release is necessary and possible for them.

Together with other people, you think that this liberation become a reality only if all of us (web, public/ private, Christian communities, educational bodies) start out a collaborative project to help the victims, without prejudging them, and to combat traffickers.

We have to thank you for your work because it brings some facts out about the

human trafficking and it brings us closer to the victims.

Nieves Roduriguez

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Every accomplished academic project is a work of many hands. I cannot therefore claim credit alone for writing this work.

First of all, I thank the Almighty God, the giver of life and knowledge for His graces, which sustained me in the course of research, and writing of this work. To many people, who helped me to complete this thesis, I would like to express my sincere gratitude. I owe a lot of thanks to my Moderator, Professor Vito Orlando for his availability, encouragement, corrections, constructive and expertise suggestions, more especially for providing me with valuable information and useful books. I equally express my sincere gratitude to Professor Renato Mion for the efforts, beautiful contributions and unquantifiable support of my indefatigable co-moderator. In the same manner, I appreciate the intellectual assistance of my third moderator, Professoressa Sara Schietronomo for her useful suggestions and guidance in the course of writing the work. I appreciate my professors' contributions towards improving the quality of this thesis.

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I wish to express my immense gratitude to two Nigeria Ambassadors Dr. F. Okeke, to the Holy See, and Dr. Eric Tonye Aworabhi, to the State, for taking out time to listen to me despite their tight schedule. Their contributions went a long way in providing insights into the problem. I wish to thank the former American Ambassador to the Holy See, Jim Nicholson, who opened my horizon on the evil of human trafficking by organizing a 2-weeks conference in Rome for the formation of workers in the field. I specially acknowledge the help of the NAPTIP Executive Secretary Jeddy-Ajba for providing me material needed for the work and collaboration of the research assistance from Mr Adekoye Vincent

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Mary Dorothy Nwannedinma Ezeh

ABBREVIATIONS

AIC	Australian Institute of Criminology
AHI	Action Health Incorporated
APS	American Psychological Association
BLP	Better Life for Rural Women Programme
BRAC	Bangladesh Rural Advancement Committee
CATWAP	Coalition Against Trafficking in Women – Asia Pacific
CB	“Caritas di Bergamo”
CBCN	Catholic Bishops’ Conference of Nigeria
CEI	“Conferenza Episcopale Italiana”
CEC	Community Empowerment Center
CEU	Council of the European Union
CFD	Council Framework Decision
CMS	“Conferenza Mondiale di Stoccolma”
COSUDOW	Committee for the Support of the Dignity of Women
COATNET	Christian Organizations Against Trafficking Network
CR	“Caritas di Roma.”
CRC	Convention on the Rights of the Child
CS	Commonwealth Secretariat
DFRRI	Directorate of Food, Roads and Rural Infrastructure
DGLA	Directorate General for Legal Affairs
DGHR	Directorate General for Human Rights
“Et al”	and others

ECDP	European Commission's Daphne Programme
ECPAT	End Child Prostitution, Child Pornography and Trafficking of Children
ECOWAS	Economic Community of West African States
Ed. (eds.)	Editor (editors).
EDB	"Edizioni Dehoniane Bologna."
ENACT	European Network Against Child Trafficking
EU	European Union
FBI	Federal Bureau of Investigation
FGD	Focus Group Discussion
FGN	Federal Government of Nigeria
FMH	Federal Ministry of Health
FOS	Federal Office of Statistics
FPC	Federal Population Commission
GAO	Government Accountability Office
GGP	"Gruppo Giustizia e pace"
GNP	Gross National Product
GPAT	Global Programme Against Trafficking in Human Beings
HIV/AIDS	Human Immunodeficiency Virus/ Acquired Immune Deficiency Syndrome
HRW	Human Rights Watch
HRO	Human Rights Organization
HU	Health Unit
ICCB	Integrated Change Control Board
ICCR	Interfaith Center on Corporate Responsibility
IFI	International Financial Institution

IHRLG	International Human Rights Law Group
ILCL	International Legislations on Child Labour
ILO	International Labour Organization
IMADR	International Movement against All Forms of Discrimination and Racism
IOM	International Organization for Migration
IPEC	International Programme on the Elimination of Child Labour
ISMU	“Iniziative e Studi sulla Multiethnicità.”
ISTAT	“Istituto Centrale di Statistica”
LAS	“Libreria Ateneo Salesiano”
LGO	Local Governmental Organization
MMAMSER	Mass Mobilization for Self-Reliance and Economic Recovery
NAPTIP	National Agency for Prohibition Trafficking in person and other related matters
NCNC	National Council of Nigeria Citizens
NCWR	Nigerian Conference of Women Religious
NGO	Non Governmental Organization
NNA	National News Agency
No/Nos	Number/Numbers
NPCN	National Population Commission of Nigeria
NTA	Nigerian Television Authority
ODIHR	Office for the Democratic Institutions and Human Rights
OSCE	Organization for Security Cooperation in Europe
PARSEC	Programme for Astronomical Research and Scientific Experiment Concerning Space
PCPF	“Pontificium Consilium Pro Familia”

PSDS	Post-traumatic Stress Disorder Symptom
SAP	Structural Adjustment Programme
SEI	“Società Editrice Internazionale”
SOLWODI	Solidarity with Women in Distress
STDS	Sexually Transmitted Disease Syndrome
TAMPEP	Transnational AIDs/STI Prevention among Migrant prostitutes in Europe project
Trans	Translator (translation)
UNDPI	United Nations Department of Public Information
UNESCO	United Nations Educational Scientific and Cultural Organization
UNICEF	United Nations Children’s Educational Fund
UNICRI	United Nations Human Crime Research
UNHCR	United Nations International Crime and Justice Research Institute
UNODC	United Nations Office on Drugs and Crime
UNOHCHR	United Nations Office of the High Commissioner for Human Rights
USAID	United States Agency for International Development
USBPA	United State Bureau of Public Affairs
USDJ	United States Department of Justice
USDS	United States Department of States
USG	“Unioni Superiori Generali.”
USGAO	United States Government Accountability Office
USMI	Union of Major Superiors of Italy
UISG	“Unione Internazionale Superiore Generali”
VOL	Volume

WHO World Health Organization
WIN Women International Network
WOCON Women Consortium of Nigeria
WOTCLEF Women Trafficking and Child Labour Eradication

INTRODUCTION

Human trafficking has been in existence throughout history. To understand human trafficking better, it is necessary to start with a brief history of slavery. Slavery is an involuntary servitude; specifically, the legalized social institution in which human beings are held as property or chattels; complete subjection of one person or another.¹ In the 17th century, slavery was functional because America was in need of labourers, therefore, slaves were especially taken from Africa to the Western world to work on the plantations.² Who can be identified as a slave and what effect has slavery on the individual? A slave, then, is a man who is the property of another. To possess a man deprives that man of developing his own humanity; slavery prevents him from developing a sense of human dignity.³

With the enactment of the abolition of slave trade Act 1807 in United Kingdom, the tide changed and slave trade became illegal.⁴ Mother Africa has not recovered from the effect of the slave trade as many of her sons and daughters remained in America, they could not trace back their origin facing all forms of discriminations from the white. The slave trade has been, and continues to be an economic commodity based on human life.

In the 19th century, Africa was the major continent for slave drivers with men and women they bought and sold into slavery especially to work on farm plantation in the West. It is estimated that between 9.4 and 12 million Africans arrived in the New World, although the actual number of people taken from their homes was considerably higher.⁵ It is sad to note that the slave trade has emerged again with more slaves than at any point in history in the form of millennium slavery or modern day slavery.

In the 21st century, this practice became known as human exploitation whereby human beings are reduced to the level of object to be sold and bought. It takes place in a black market operating outside recognized legal systems. In other eras, slave trade was conducted openly and legally. The primary reason for

the enterprise of slave trade and human trafficking is found in the huge profits that derive from the use of power over vulnerable and/or weaker populations of people to meet the demand of the international marketplace. As humankind becomes more aware of the need to recognize all people as members of the same human family, treating each other with love and respect, it can be expected that slavery will finally disappear and the slave trade will be no more. Human trafficking is a widespread and visible phenomenon in the world today. A report from Central America says that 700,000 to 2,000,000 people are trafficked every year. Of these, at least 100,000 women and children are trafficked for sexual exploitation.⁶ Alice Leuchtag says of all forms of slavery, sex slavery is the most exploitative and lucrative with some 200,000 sex slaves worldwide, bringing their slave holders an annual profit of \$10.5billion.⁷ The United States Department of State estimates that about 600,000 to 800,000 are trafficked each year.⁸ Toye Olori says in 2003 that more than 45,000 Nigerians are transported to Europe as prostitutes every year and many of them especially girls die from heat exposure in the Sahara while trying to cross North Africa to Europe.⁹

Although Radda says that poverty has increased in Nigeria in recent times; the causes are greed, excessive pursuit for quick money leading many Nigerians to be in a terrible condition of abject poverty and there is no means to improve their situation. Nigeria is blessed with Petroleum as one of her mineral resources but instead of making it to be available to all, rather, it is exported and later imported into the Nation. The cost of living is very high couple with youth unemployment.¹⁰ To that effect, some parents are finding it difficult to maintain their children so, they are disposed to give out their children to stay with their close relations where they end up labouring under conditions of or similar to slavery in view of receiving some money at the end of the month. It would be more favourable if those parent who encourage their children into trafficking could motivate them to engage in Agriculture rather lavishing their lives. The Nigeria Ambassador in Rome also emphasized that some of the Nigeria youth have no interest in farm work whereby the government gives loan to some youth who are willing to work. The Ambassador says: “Youth should be ready to undertake hard work and dignify of labour.” The statement from the Ambassador means that youth should be ready to engage in Agriculture, be proud and happy

in performing it. He also said that youth should be ready to make a living wherever they live and work.¹¹

Adeze Ojukwu says that about 500 Nigerian girls are working as commercial sex workers in Bamako, Mali and a similar number in Burkina Faso. She also says that 60 per cent of Nigerian women are victims of trafficking in Italy.¹² It is not that mentioned countries are richer than Nigeria but the reason being that the victims might have better opportunity to travel to any of the European countries. Presently, it is estimated that more than 20,000 Nigerian girls mainly from Edo state are involved in prostitution in Europe. To confirm how human trafficking has diffused into the citizens of Nigeria, Chief Isoko Obhilo narrated how human trafficking started in Nigeria in the early 70s and how it has continued to increase till the very moment as follows:

*In the olden days people from Calabar will be taken as house-help by a rich man in the city. Later, the master will start sleeping with the girl. This evil act continues even today in the cities like Lagos, Abuja, Warri and Port Harcourt. The agents recruit the girls from the village, promising their parents a bright future. Most of the girls are abandoned by their parents in the name of getting money at the end.*¹³

Nowadays, the globalization of the world economy has increased the movement of people beyond and across borders, legally or illegally, especially from poorer to rich countries.¹⁴ It has likewise encouraged the growth of transnational organized crime including illegal immigration and more importantly, trafficking in human beings. Human trafficking is now in the increase as millions of women and girls are trafficked every year. It has become a serious concern and a disturbing issue when Europe observed in recent years of negative popular opinion regarding immigrants from non-European Union (EU) member states. The reluctance toward receiving migrants and refugees occurs at a time when Europe is rapidly aging. The “greying Europe” could profoundly affect the European economy as a small working population struggles to meet the needs of a much larger retired population.¹⁵ The condition in Europe favoured the increase of migration of many Nigerians particularly among Edo women and girls, seeking improved conditions for themselves and their families. Because of high unemployment rate arising from economic recession, Nigeria

women and girls decided to find better jobs in Europe as child and elder care and housekeeping in order to assist their families financially. The questions now are: Why do Edo women and girls prefer travelling to Europe especially Italy in order to better their economical conditions? Some of the reasons attributed to this include the flagrant display of wealth, early exposure of the Edo women and girls to trafficking leading to their dominating the scene and greed. Other reason is the inferior status of majority of Edo women because some women are not given the opportunity to actualize themselves through education and suitable jobs. The only opportunity to earn high salaries abroad gives them a feeling of achievement that somebody is ready to pay for their services.

Another question: Is Edo state poorer than other state in Nigeria? The answer is *No* because Edo State has a lot of potential economically. Unfortunately some of the youths are no longer interested in farming activities. They prefer wage employment. Since its inception, Edo State has been experiencing economic hardship as a result of the implementation of macroeconomic policies adopted by the federal government since 1982. Economic stabilization policies adopted since 1982 and especially the structural adjustment programme adopted in 1986 have had depressing effects on employment, incomes, and the standard of living.¹⁶ The structural adjustment programme with its restrictive financial policies, retrenchment of public sector workers and a freeze on wage increases, have had very harsh impacts on the state. Successive waves of retrenchment in the state public service, failure to pay retirement benefits, and irregular payment of salaries, have all raised the incidence of poverty in the state. The Federal Office of Statistics 1999 estimated the incidence of poverty in Edo State to be 53,7% in 1996.¹⁷

Moreover, Edo State is referred too as a civil service state because of the near absence of manufacturing industries, and the excessive dependence of the private sector on contracts from the public sector. Revenue accruing to the state from the Federal Account is insufficient to meet official spending plans; internally generated revenue is inadequate to meet the shortfalls. The high incidence of poverty and absence of jobs have contributed to the large number of Edo State citizens, male and female, leaving the state for foreign countries in search of better economic prospects.¹⁸ It has also led to increased criminal

activities and forced women and girls into domestic and international prostitution. The large numbers of girls in Edo State who are victims of trafficking abroad is a source of embarrassment to the State.

Edo State is one of the states in Nigeria with three geopolitical regions, Benin, Esan and Afemai of which Benin is the only metropolitan city. These regions have many villages and towns and are densely populated with about 2,159,848 people. They are mostly farmers, petty traders with few highly educated men and women. The state is characterized by village life with absence of industries. They are generally poor and this causes serious rural urban drift as young men and women leave the villages to Benin and other cities in Nigeria and beyond looking for greener pasture to survive thus giving rise to human trafficking. Capitalizing on the people's poverty traffickers deceived some women and girls from Edo State and carried them to various destinations mostly to Italy with the promise of giving them job. The reason for travelling to Italy is that some Nigeria women are attracted by the Italian men. Due to easy access into Italy, traffickers make a quick hand-over of the victims to their madams who are already living in Italy and returns back to Nigeria to gather more victims with the same documents. Immediately the traffickers enter into Italy with the victims from Nigeria, the victims have no document for identification and they are at the mercy of the Madams. In most cases, therefore, the promises have not been kept. Instead of gaining from the promised employment and its accompanying wages, many women and girls experience threats, forced labour, sexual exploitation and are blackmailed due to their irregular migration status.¹⁹

On arrival, their passports were taken away from them so that they cannot escape. The girls were sold to owners' brothel where they were compelled to offer sexual services to strangers, contrary to their initial motive of travelling abroad. Some of the girls attend to 3 to 4 men or more in a day and as such are vulnerable to sexually transmitted infections HIV/AIDs and early pregnancy. If they are detected to have contacted any of the diseases, they are barred from continuing to offer services to clients. Since they can no longer earn any money, they are unable to afford medical fees. Thereafter, their condition simply gets steadily worse until they die in Europe or are repatriated to die at home to the dismay of the family. But some accepted the job and were sending money to

their families. With the increasing incidence of HIV/AIDs as a result of human trafficking the International Organization together with the Italian government got concerned with the high number of Nigerian minors and young women who were being trafficked into Italy for sexual exploitation and how many of them die during the process. One of the measures the Italian government could take to tackle the problem is on the clients perspective. It might be favourable if a picture of the plate number of the car of clients who pick-up the victims on the road-side are taken and exposed on the television for the world to see, then the problem might be minimized and other people who are nursing to join as client will stop.

In 2000, Nigeria and Italy signed a bilateral agreement designed to combat clandestine immigration which included commitment relating to welfare and respect of human rights in the repatriation of illegal immigration. With this, most of the women and girls were brought back to Nigeria to the dismay of their family. Some of the victims though housed by the Nigerian government were very sick, rejected and abandoned by their families and communities. Some were ostracized.

On the wake of 2002 more than 150 Nigerian women and girls were deported from Italy.²⁰ The wife of the Vice President of Nigeria, Chief (Mrs) Amina Abubakar confirms the above statement that the number of Nigerian girls prostituting in Europe has become large. Their activities have done untold damage to the Nation.²¹ It has depreciated national demography and it is also an affront to the national image and dignity. Within a space of time, the Nigerian government began to seek strategies to combat the evil of human trafficking. Because of the constant deportation of Nigerian women and girls from Europe and the image of the country which has been spoilt due to human trafficking on the international level, the former President of Nigeria, Olusegun Obasanjo in 2002 signed a law and also prescribed a fine of 100,000 naira (about \$1,000) for any Nigerian convicted of human trafficking. These penalties are a marked difference from earlier laws on human trafficking, which handed out a jail term of just two years.²²

Toye Olori in 2003 gave a statistics of Nigerian women and girls deported from different parts of the world as follows: 160 women and girls were deported

from Spain, 59 from the Netherlands, 4 from the United State, 13 from South Africa, 6 each from Ireland, Côte d'Ivoire and Niger Republic.²³ Recently, many victims of trafficking are being deported from different parts of the world. For instance, in 2011 the estimate of 104 Nigerian women and girls were deported from Mali. It is alarming how the evil of human trafficking is increasing and the mechanism is becoming more complex. The reason why some of the girls travel to African countries is not that the above countries are richer than Nigeria, they travel there to have easier asses to travel to any of the European countries they desire to travel.

Now the question is, why does trafficking continue to exist despite the scientific development in the world today? Who is to be blamed for this issue? Analyzing the condition of Edo women and girls in Nigeria, one may note that some women and girls in Edo are in human trafficking and prostitution. It is on this background that the study was undertaken to investigate and look into the issue of human trafficking in Edo state for a proper investigation and the means to prevent the vulnerable youths from being lured into the business. Therefore, this argument has called for an urgent attention of all. It calls for serious actions by government and relevant agencies to save Nigerian citizens from unnecessary humiliation and sexual molestation in Europe.

CHAPTER ONE

THE EVOLUTION OF HUMAN TRAFFICKING

Human trafficking has been in existence throughout history. However, the significance and meaning of human trafficking have varied in different times and societies. In ancient Greece, the practice was slavery but in our modern society it is nicknamed human trafficking.²⁴ Human trafficking is a new form of slavery. Trafficking and slavery are two strong terminologies. They differ from each other but the practice is still the same. An accepted international definition of trafficking is found in the UN Protocol which says:

“Trafficking in Persons shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of giving or receiving payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs.”²⁵ Whereas slavery according to Oxford advanced learner’s Dictionary, is a condition of being a slave.²⁶

Enslavement is the abuse of another by someone who possesses power, be that moral, physical or economic. By possessing power here means that the traffickers used hypnosis in such that the victims obey the traffickers commend to the fullest. It is an expression of a perennial temptation, present in all forms of abuse, to use one’s power to own someone else, to dominate them, rather than to

respect them in their own integrity and their own capacities.²⁷ Every person possesses a unique creative capacity. Nothing can be more alien to the concept of the “acting person” and therefore to human dignity, than enslavement.²⁸ Enslavement is a fundamental insult to human dignity. The victims are stripped of their rights to liberty, dignity, security of person, the right not to be held in slavery, the right to be free from cruel and inhuman treatment, and-for the young victims-the other rights they are entitled to as children. It is necessary that we centre on the victims who are trafficked and abused and on the offence that is made to their human dignity.

In the 1900 century there was a massive export of European women to the new world especially from Eastern Europe. They were exported to brothels in South and North America, the Middle East, Asia and South Africa. And exactly like now, the extent of the trade was decided by the demand.²⁹ The great migration in the 1900 Century created a shortage of women and a huge demand for sexual services. And exactly like now, the international trade became global.³⁰ “In medieval Europe, trafficking provided a flourishing opportunity for contracts between customers and victims. And in England during the Victorian era, trafficking was seen as a scandalous but necessary sexual and social outlet for men: It was a lesser evil for a man to have sexual relations with a prostitute than with another man’s wife or daughter.”³¹

Trafficking is violence against women. It is an offence against human dignity. These markets for human bodies, the market for sexual gratification, have no borders. It is a global problem. There are many things to take into consideration like, its specific effects in each place, the laws of each country, and the social and local context of the development of trafficking. The girls are compelled to offer sexual gratification to total strangers, as long as they pay for it; they do so impersonally without any emotions, except those of shame and abject humiliation.³² They experience a total loss of their dignity both as women and as human beings.

This study is to explore the reasons behind human trafficking among Edo women and girls of Edo State in Nigeria with the view to suggest ways to rehabilitate and prevent it.

1.1. The Origin and evolution of Human Trafficking

The scope is to analyze briefly how human beings have been objects to be sold and bought from ancient times till in this modern day. The problem of a proper analysis of its practices depends on the available information. Based on the recent information, we based our analysis on human trafficking which is another form of slavery existing in this our modern time.

Human trafficking was practiced in the past in the form of slavery. It is indeed very ancient and yet very new. In the ancient times, affluent people exploited both men and women from different parts of the World especially from Africa to work as slaves in the western World either for physical pleasure or manual labour. Today, in our societies, the menace has changed to human trafficking which has crossed almost the whole World thereby involving so-many women and girls as its victims.³³ These vulnerable women and girls suffer lots of physical, sexual and psychological traumas. The causes and consequences of this menace are based on low social and economic status of difference countries. Trafficking of human beings is a manifestation of unequal power sharing between European and African countries, and this has invariably led to their perpetual involvement in the business of human trafficking.

1.1.1. Human trafficking in the Ancient Times

Since ancient times, humans have been victims of other humans. It is assumed that it existed in different forms. Over 400 years ago, Africans were carried over the Atlantic and exploited to different parts of the world as bonded labour. With the discovery of the New World in 1492 slavery took a new phase in the World.³⁴ The development of the colonial empires, followed by the South American plantations, created an avenue for a large labour force, and therefore, the deportation of slaves from Africa. Since then, all nations initiated trafficking in human beings in the interest of their own colonies or in the interest of others and Africa was invaded by the razzes treated by white people who established real agencies for the commerce of such traffic.³⁵ Slavery, instead of disappearing from the modern world, has reoccurred in different forms, sometimes more difficult to eliminate. Today, most people consider slavery to be wiped out.

Technically, legalized slavery no longer exists. However, slavery still exists in many variant forms of slavery named new slavery or disposable people.³⁶ The persons who are more vulnerable to slavery are likely to be women and girls. The rights of these women and girls are not respected. The main characteristics are poverty and vulnerability. Those who are extremely poor, unemployed who have no access to education and have no resources easily believe the lies of the traffickers, which put them at a higher risk of being trafficked into slavery and becoming a “new slave”, who are bought, sold and exploited until they return a profit. The period of time in which one is enslaved is relatively short, because there are a huge number of slaves available at low costs, which permits a continuation of the trade.

In the past, slavery was used to give fame and glory to limited wealthy persons, by building monuments to sustain their legacy for future memory. Today, trafficking of human beings, especially for sexual exploitation is entirely for the personal pleasure of many persons, with giving them no magnificence for the future, rather, enforcing only the momentary illusion of having power over other human being weaker than themselves. Actually, slavery itself is not an institution that developed alone. The Romans used war prisoners to build their empires. Feudal lords used serfs to do their work. Even in Africa, royal kings used slaves to build and protect their empires.³⁷

1.1.2. Human trafficking in the Middle Ages

In the 17th century, slavery was functional because small children were exploited for work. These children were made to work for very long hours in factories and coal mines for little or no pay. The girls whose parents had taken loans from their employers would be asked to allow their girls to work without wages in order to pay off the loan. Usually, this would end up as bonded labour where the girls would not be permitted to leave even when they turned into adults.³⁸ “The majority of slaves were taken from Africa to the Western world to work in the plantations.”³⁹ Who can be identified as a slave and what effect has slavery on the individual? A slave, then, is a human being who is the property of another. To possess a man deprives that man of developing his own humanity; slavery prevents him from developing a sense of human dignity. The slave trade

has been, and continues to be an economic commodity based on human life. Slave trade started to disappear in the second half of the 19th century because the slaveholders were losing their political clout and social influence. In this our Modern time, the slave trade exists in a more complex way named “Modern Day Slavery.” It is the principal means by which slavery continues to survive.

[1.1.3. Human trafficking in the Modern Times](#)

In the 1960s and 1970s human trafficking took another direction. Some European women and girls were kidnapped and taken to the Middle East. During that time, Paris and Brussels were considered dangerous places for young women and girls because they would be lured into expensive shops, from where they would be whisked through a trapdoor in the floor into the basement and never be seen again. Sometimes an elderly woman would ask some girls to help her up the stairs, only to lock them up.⁴⁰ These reports were treated with scepticism. It comes as no surprise therefore to see that human trafficking is continuing in this modern time.

In the 19th century, Africa was the major continent for slave drivers. A large proportion of men and women were bought and sold into slavery especially to work in farm plantation in the West in the form of cheap labour. It is estimated that between 9.4 and 12 million Africans arrived in the New World, although the actual number of people taken from their homes was considerably higher.⁴¹ It is sad to note that the slave trade has emerged again with more slaves than at any point in history in the form of millennium slavery or modern day slavery. In the 21st century, this practice became known as human exploitation whereby human beings are reduced to the level of objects to be sold and bought.⁴² It takes place in a black market operating outside recognized legal systems. The primary reason for the enterprise of the slave trade and human trafficking is found in the huge profit that is derived from the use of power over vulnerable and/or weaker populations of people to meet the demands of the international marketplace.

[1.2. Human Trafficking and Prostitution](#)

The strong social and economic unbalances existing in the World today has prompted many vulnerable youths to become victims of human trafficking as a

means of survival. Without doubt, the involvement in the evil act has them exploited thereby forcing them into prostitution. The scope here is to analyse the extent human trafficking can lead to prostitution and how the menace can destroy, damage and humiliate a women's dignity. Prostitution has many categories depending on the nature of their service, and they will all be examined too.

Human trafficking is strictly separated from prostitution. The difference in them is the modalities of their services. When a woman is a victim of human trafficking she does not have any freedom of choice and does not have any control over things that happen to her. She cannot choose what she wants to do, how, for how long, with whom, and she does not have any earnings.⁴³ Human trafficking is characterized by violence, threats, coercion and humiliation while it is the “act or practice of engaging in promiscuous sexual relations, especially for money or in exchange for other compensation like valuable goods.”⁴⁴ The notional idea of human trafficking is sexual exploitation. Sexual exploitation now makes the individual a prostitute because she is to satisfy the sexual needs of any man who pays for it. The trafficked victim is generally sold to a brothel where men visit to pay for sexual favour offered to them. If human trafficking is not in existence, the people who get into prostitution will be reduced.

Anna Clemente points out that the problem lies in the countries where victims come from, the problems is linked to the disinformation and to the wish to rescue own self from misery, whereas in the countries of destinations within the European Union, the phenomenon is linked to the wealth and the unawareness about the exploitation, which leads to the offering of sexual services.⁴⁵

Therefore, human trafficking is different from prostitution. We shall now elaborate on their mode of operation.

[1.2.1. Human Trafficking and Prostitution: Violation of Human Rights](#)

Prostitution as a result of human trafficking is a violation of human right. Trafficking in humans is a violation of human rights because the victim is tricked or deceived to a known or unknown destination outside her wish. Those women and girls who have been forced and tricked into prostitution need help. Trafficking in women is often identified with prostitution, and trafficked women

are called prostitutes, the reason being that majority of trafficked victims end up becoming prostitutes. Women become lured victims of trafficking because of ignorance, untruthful information and lack of professional opportunities in their country of origin. Many women and girls in order to improve their living opportunities are at risk of falling into the hands of traffickers, believing that they will overcome their difficulties. If the issue of trafficking of human beings continues to exist and continues to increase, it is because of the demand for sexual exploitation of women and the use of cheap labour.⁴⁶

Stressing the dignity of the victims of human trafficking, Jean Louis Tauran emphasized that the victims need to be safeguarded because they are deceived about the destination country, deprived of identity papers, subjected to all sorts of violations.⁴⁷ Since violation of physical or sexual autonomy is involved, human trafficking is also a human rights issue. N. Haspels confirms that human trafficking violates article 4, 5 and 13 of the Universal Declaration of Human Rights.⁴⁸ Further, Haspels states “trafficked women and girls do not have freedom of movement or freedom of speech and in some cases are forced to migrate.”⁴⁹ In line with the above statement, the International Covenant of Civil and Political Rights of 1966 notes that “no one shall be held in servitude” and “no one shall be required to perform forced and compulsory labour.”⁵⁰

1.2.2. Categories of prostitutes and their mode of services

There are categories of prostitutes, namely: professional prostitutes, brothel prostitutes, and unorganized prostitutes. It is necessary to explain the meaning and aims of each of the mentioned prostitutes. Major emphasizes will be paid to those people lured into prostitution. The professional prostitutes are full time prostitutes who earn their means of livelihood entirely by prostitution and have no other legitimate employment.⁵¹ The individual sees prostitution as an avenue of acquiring money and so indulges in this business for material benefits.

There is another aspect of prostitutes named brothel prostitutes. The word ‘brothel’ means ‘house of prostitutes’. A brothel constitutes a premise at which clients can view, select, arrange and execute a transaction with prostitutes. The brothel prostitutes operate in an organized house of prostitution owned by a keeper where their male or female customers meet them.⁵² The brothel

prostitutes work for a commission, which will be based on the money received from their sexual services. Another aspect of prostitution is the one-man prostitution. In this case, the man or woman (master/mistress) gives his/her favour to a partner only for a period of time in return for money or other benefits. Nowadays, this practice is mostly common as issues of single parenthood.

Finally, there is street or public prostitution. In this type of prostitution there are pimps mostly male-who play an active role in the daily reproduction of-usually female-street prostitution.⁵³

In recent time, our society is concerned with the problem of prostitution in general but more with the one associated with human trafficking because of the devastating and unhealthy threat it poses to sexual morality, to family life, to health, to the welfare of women and girls and young men. This is because it leads to the escalation of deadly sexually transmitted diseases such as gonorrhoea, syphilis and obviously, HIV/AIDS.⁵⁴ Although the women and girls are given condoms, many of their clients refuse to use them. There is forced use of contraceptives, but the conditions the girls and women live in are tantamount to barbarism, and very few can afford to ever see a doctor.

Karen Robinson pointed that there are various opinions on the issue of trafficking and prostitution. She noted that one opinion is that prostitution can never be voluntary, therefore, in every case it means the trafficking in women is because of the marginalized and powerless position they have in society.⁵⁵ She further stressed that some women are forced to sell their bodies to men absolutely against their will.

The situation here is to analyse how the new technology has paved the way for easy communication and easy movement of people, thereby making some vulnerable youths to be victims of human trafficking.

1.3. Human Trafficking and Globalization

The first paragraph of this section describes the rapid increment of human trafficking because of globalization. The second paragraph describes communication and movement of people that are easy today, making many youths to desire to migrate.

Nowadays, people can go into a cybercafé and get on the Internet, many people have televisions and the world has opened up to developing countries in a different way. Many women and girls are leaving their countries hoping to live in a more democratic country and definitely for more social and economic gain. The break up of the Soviet Union has unfortunately created avenue for human trafficking and prostitution. Some of these small countries are politically unstable and poor. Therefore, women and girls are migrating constantly in the hope that they can secure a better life. Many young Eastern European women and girls are fed lies and leave their homes only to discover themselves in sexual bondage. Unfortunately, so many poor women and girls still do not know the reality of trafficking and they too fall victims to it.

K. Reilly defined globalization as “a process of bringing the world communities together. It refers to the modern state of the world as it exists today mostly through large-scale changes and trends.”⁵⁶ Much like earlier eras were representative of events and circumstances of their time. Our modern term encompasses a diffusion of economical, political, technological and social evolvments in today’s interchangeable and interdependently-structured global society. Jerry Bentley notes that while the term became main-stream during the past twenty years, the phenomenon itself ties into forces driving the world economy towards increased economic integration.⁵⁷ Jerry also said that globalization has created a far more relaxed and lucrative international marketplace. He emphasized: “The economic components of globalization expanded world market trade and foreign investments, unrestrained movement of capital, privatization of former state enterprises and national deregulation practices.”⁵⁸

[1.3.1. Globalization: Increase in Human Trafficking](#)

Globalization has made the movement of people easier. The advancement in technology has made the World a Global Village. It has paved a way for new knowledge. Unfortunately, this new invention has created an avenue for the increase in human trafficking and prostitution. Globalization is the ease with which human labour is acquired and moved across international boundaries. This has resulted in the devastating consequences of international human

trafficking.⁵⁹

It has likewise encouraged the growth of transnational organized crime including illegal immigration and more importantly, trafficking in human beings. “Human trafficking has increased as millions of women and girls are trafficked every year. It is becoming a serious concern and a disturbing issue as Europe observed in recent years of negative popular opinion regarding immigrants from non-European Union (EU) member states.”⁶⁰ The reluctance toward receiving migrants and refugees occurs at a time when Europe is rapidly aging. The “graying Europe” could profoundly affect the European economy as a small working population struggles to meet the needs of a much larger retired population.⁶¹ “Human trafficking represents perhaps the worse form of labour exploitation and can be regarded as one of the dark sides of globalization. Indeed, in 2006 the International Organization for Migration estimated that there were more than 191 million immigrants worldwide.”⁶² D. W. Engstrom observed that Immigrants are frequently treated as outsiders in their host countries and not afforded the same protection and rights as citizens.⁶³

1.3.2. Globalization and Migration

Globalization has favoured the increase of migration particularly among women and girls, groups previously far less involved in labour migration. Seeking improved conditions for themselves and their families, thousands of women have migrated, attracted by the possibility of finding work in the high demand domestic services, sectors of wealthy countries.⁶⁴ The promise of financial independence gained by offering services such as child and elder care and housekeeping entices women of all ages to relocate. In most cases, however, the promises have not been kept. Therefore, globalization of the world economy has increased the movement of people beyond and across borders, legally or illegally, especially from poorer to rich countries.⁶⁵ Another aspect is that many of these women and girls are not only poor but uneducated. Their knowledge of migration laws is either limited or nil. It has likewise encouraged the growth of transnational organized crime including illegal immigration and more importantly, trafficking in human beings. This modern form of slavery has become a highly lucrative business mainly due to the low risk of arrest, lenient

penalties and the large pool of potential victims eager to acquire greater personal security or economic advancement. The actors in this inhuman business are the Agents. Let us examine who are the Agents and their roles in human trafficking.

1.4. Agents of Human Trafficking

The scope is to describe whom the Agents are, their nature of work and how they operate locally and internationally. The name Agent can be changed depending on the locality but the service is always the same.

The business of human trafficking is undertaken by different groups of person with one particular goal-getting rich quick. It is an organized international criminal network. It affects mostly the vulnerable women and girls in the society. Their names differ from country to country but the objective is always the same, selling human beings to make money. This monstrous act is being carried out by human beings (master and madams). The people who are involved in any form or way in human trafficking are called traffickers or agents or recruiters. The term “trafficker”, where it appears in the present Principles and Guidelines, is used to refer to recruiters; transporters, and Agents.⁶⁶ “Traffickers who may be freelancers or organized criminal network use threats, intimidation and violence to force victims to engage in sexual acts to labour under condition comparable to slave, and for the traffickers’ financial gain.”⁶⁷

1.4.1. Traffickers methods of recruiting the victims

The traffickers use various recruitment methods, including outright abduction and purchase from family members. The traffickers often use to charge a small remuneration for getting the women and girls out of their countries. The women and girls are issued a fake passport (even though they do not know it) and then taken away. The small remuneration is of course a misleading term. Once the women and girls are out of the country, they are told they owe the traffickers an incredible sum of money. One destructive lie leads to another. The vulnerability of the poor coupled with uneducated women and girls are used to the trafficker’s advantage. The criminals who involve themselves in human trafficking destroy each other. The women and girls are forced into drug addiction to keep them submissive and in debt. In some cases however, the potential victim is already

seeking a chance to migrate.

Confirming how traffickers recruit victims a report from University of North London states that the mechanism used in trapping women and girls into the sex industry hardly differs.⁶⁸ The woman is approached with a promise of a good job in another country. Lacking better options at home, she agrees to migrate, once overseas, she is delivered to her employer in a strange environment. She has no control over the nature or place of work or the terms or condition of employment. Some victims know that they are being recruited into the sex industry and that they have to work to pay back large recruitment and transportation fees. The victims are deceived about their conditions of work.⁶⁹ When they find out that they had been deceived, escape is both difficult and dangerous given the coercive and abusive situations in the brothels. Traffickers are powerful because of wealth, cost, class and political connections.

Throughout the process of human trafficking, traffickers play particular roles. In 2002, the United Nations High Commissioner for Human Rights in his paper entitled *Recommended Principles and Guidelines on Human Rights and Human Trafficking* explained the specific functions performed by traffickers in the process of human trafficking as follows: “Traffickers are those who transfer and/or maintain trafficked persons in exploitative situations, those involved in related crimes, those who profit either directly or indirectly from trafficking, its component acts and related offences.”⁷⁰ The International Organization for Migrants (IOM) also emphasizing on the traffickers note that each trafficker contributes at different stages in the human trafficking process for the purpose of exploiting the victims for economic or other gain.⁷¹ Furthermore, the IOM goes on to say that traffickers take on one task or multiple tasks such as recruitment, document forgery, transportation, escorts of victims, bribing public officials, facilitating the transportation and transferring, information gathering and receiving victims at the destinations.⁷²

In many parts of the world today, there are ‘recruiting agents’ who use the promise of employment to draw young people from impoverished rural areas into their power. For instance, some women and girls would be trafficked not only to Europe but worldwide, not only from south to north, but from Latin America to southern Europe and the Middle East.⁷³ They might also be

trafficked from south-east Asia to the Middle East and central and northern Europe, from southern America to North America and Europe and from Eastern Europe to Western Europe.⁷⁴ Recruits⁷⁵ may be promised work as domestics, bar staff or dancers in a city of their country or abroad; others know that they will be working as prostitutes but do not realize they will be confined and otherwise abused by their 'employers.'⁷⁶ Immediately after they arrive at their destination they are both incarcerated and physically coerced into prostitution, or told that they owe the agent a large sum of money for the cost of their travel as well as other expenses which may have been advanced to them, and that this sum will have to be worked for through prostitution. Where individuals have been trafficked into confinement across national borders, their vulnerability in relation to the third party is usually further reinforced by the removal of their identity papers, by their status as undocumented migrants in the 'host' country, and by their complete isolation from all that is familiar.⁷⁷

Generally, traffickers tend to use various models of coercion such as withholding passports, threatening the victim or her family, false imprisonment or restricted freedom of movement and in some cases physical violence and rape. Some victims are aware that they will work as prostitutes, while some are unaware of the conditions under which they will be employed.

[1.4.2. An international network](#)

A report from an International Organization for Migration to Italy states: "Trafficking seems to be especially well organized, and centres around a female figure called Mama"⁷⁸ who plays a key role in persuading young women to leave their homes for Italy. "Recruits are achieved by means of deception, physical threats or payments made to the woman's families. In the destination country, these women are easily controlled because they and their families are forced to pay back huge debts to the trafficking organization for the cost of their trip to Europe and related expenses. It takes several years before such debts are paid off."⁷⁹

The large criminal Organization is the main body that controls human trafficking all over the World. Their main activities are monitored through networking of smaller groups in both countries of origin and in the destination

country. Rosalinda Valenzona gave her contribution to the knowledge that the exploitation of childhood in recent century constitutes the evil of the most hideous kind, the most unbearable to the human heart. Valenzona added that serious services in social legislation begins always with the protection of women and girls.⁸⁰ Further she laments, “Human trafficking and prostitution have become part of the structures of organized crime. The most widespread mechanism of the crime is luring the vulnerable women and girls into prostitution by loosely organized groups of girls of 12-13 coming from problem families or of runaways from residential homes.”⁸¹

Human trafficking which always results in prostitution is seen mostly among street girls and it is the worst form of exploitation. Aylward Shorter and Edwin Onyencha have revealed that the practice existed at night.⁸² In fact, the euphemism for prostitution is ‘night work’. During the process of our work, some victims revealed that there are some victims who also work during the day. The idea of Shorter and Onyencha is fully accepted because the practice could be done at any time of the day. Almost all girls on the streets are actively involved in prostitution, for essentials such as food, shelter and money. “Some victims of human trafficking are ex-housemaids who have been sexually abused by their employers. Such women and girls know and care little about the risks of STDS although they are more exposed to danger than any other section of the street population.”⁸³

The practices varied with the captors, the different places and the different periods. Young women and girls are not just trafficked out of Eastern Europe, Asia and Africa into Western countries such as the United States and Canada, but the opposite is also true. Furthermore, “there is huge market economy for young, white women and girls in the developing countries.”⁸⁴ Thus, “criminals who do business in human sex trafficking also abduct women and girls from Western countries and force them into sexual slavery in countries where they have no rights. These practices create in the victims’ a violation of immigration laws, and the victims are not given the residency status necessary to permit them to testify against and protect themselves from their traffickers.

The organization of human trafficking is done by different agents, traffickers, madams and masters all over the world. In other words, they are dealing with

International Mafias (IM) whose work often begin in the consulate of the country of origin and end with the owner or contractor at the worksite in the destination country.⁸⁵ Stefano Volpicelli confirms that in early 90s, “trafficking was not governed by criminal organizations, but rather it was a kind of migration, most often involving exploitation, managed by family and friends. Migration based on this type of social network in the country of destination has evolved in many countries and sometimes includes trafficking agents.”⁸⁶

The international networking by criminal organizations has contributed in fostering the problem of human trafficking in the world. Indeed, no continent or part of the world is spared. In understanding the network of human trafficking, the work of Neha Mathur on activities of human traffickers in the world will be helpful. In his research, he listed the first 49 countries of the world with the highest rate of human trafficking. Listed from the first to the last. They are: United States of America, Canada, Mexico, Guatemala, El Salvador, Nicaragua, Costa Rica, Jamaica, Haiti, Dominican Republic, Puerto Rico, Colombia, Ecuador, Peru, Brazil, Bolivia, Chile, Estonia, Latvia, Czech-Republic, Hungary, Romania, Ukraine, Russia, Italy, Georgia, Armenia, Azerbaijan, Uzbekistan, India, Brunei, China, Laos, Thailand, Cambodia, Vietnam, Malaysia, Indonesia, Philippines, North Korea, South Korea, Japan, Nauru, Kiribati, Algeria, Mali, Cameroon, Malawi, and Nigeria.⁸⁷ An attempt to group these countries according to continents reveals that 17 of them are from American continent, 9 are from Europe, 16 countries are from Asia, Micronesia has 2 countries while Africa has 5 countries, Nigeria is one of the African countries classified as both a source and transit point for human trafficking in Africa.

It has likewise encouraged the growth of transnational organized crime including illegal immigration and more importantly, trafficking in human beings. This modern form of slavery has become a highly lucrative business mainly due to the low risk of arrest, lenient penalties and the large pool of potential victims eager to acquire greater personal security or economic advancement. Improvement in technology has enabled traffickers to expand their networks and easily move desperate people who want to get out of unsatisfactory socio-economic conditions in their home countries. As a result, “human trafficking has become the focus of world attention and concern since the first international

counter-trafficking treaty was signed in Paris by twelve nations, including the United States in 1904.⁸⁸ The attention in the international arena has increased dramatically. Regardless of the international commitments to diminish trafficking in humans, studies show that the phenomenon is increasing as the disparity between wealthy and poor grows between and within countries.

1.5. Victims of Human Trafficking

The victims of human trafficking are basically women and girls who are vulnerable to coercion and false promises. They are defenceless when force is used on them. Human trafficking involves many types of human beings, young and old, adult and children, men and women. The question is: who are the victims? They are people who have experienced trafficking. They are women and girls in crisis, coming out of captivity very often in a state of trauma or suffering from post-traumatic stress and/or from post-rape-trauma syndrome of human trafficking.⁸⁹ Often they are unable to read or write, have no access to legalized employment and lack or have only limited job skills. In most cases, their status is one of an illegal migrant. They blame themselves for the situation they are in and are afraid of retaliation against themselves and, what would be far worse, against their families.⁹⁰

Another aspect of human trafficked are children. Obviously, it is clear that any child working in the sex industry is clearly a victim. More often than not; such children engaged in such act are victims of an unsupportive family situation and dysfunctional social environment.⁹¹ The child sold by his or her parents to another person within or outside his or her rural area is a trafficking victim. Such a child lives and endures in an oppressive and harsh living condition. In the face of the horrible reality, their aspirations remain and, with neither an emergency plan nor the will to surrender to future, they tolerate exploitation.⁹² However, they may or may not be victims of trafficking. In other words, there may be no evidence of the use of coercion or deception in the recruitment process. In other situations, they may be victims of political oppression or economic hardship. The question is: how do the victims see themselves? In many cases *victims* may not view themselves the same way as their rescuers. This leads to complications or situations where some *victims* are not happy to be rescued. Ben Svasti is of

the opinion that often “some victims try to escape from social welfare centers in order to return to commercial sex work.”⁹³ In effect, the push and pull factors constitute much towards human trafficking.

1.5.1. Women and Girls

The prime risk groups of human trafficking are women and girls between the ages of 16 and 24.⁹⁴ These women and girls often lack education and have no prospect for gaining employment. They become the victims of human trafficking because of inequality resources allocation and the absence of viable sources of income.⁹⁵ They often live in desperately poor villages, such as in Nigeria, with limited public running water, indoor plumbing and virtually no hope for a better future. Many women have many children and are often looking for work to support their family. They are easy targets for the traffickers who lure them abroad with promises of jobs and the dream of a better life. Using force, fraud, and coercion, traffickers prey on the powerless, the desperate and the vulnerable.

Some of the clients come from wealthier countries in the Middle East. High prices are offered for virgins. The UNODC lamented on the increase in statistics of Nepali girls who are in sex bondage in India. In their report UNODC noted that as many as 200,000 Nepali girls, many of the girls below 14, have been sold into sex slavery in India.⁹⁶ Some of the Nepalese women and girls, especially virgins, are favoured in India because of their light skin. Further, UNODC to emphasize the high level of the menace gave an example with Africa like Ghana, where the use of women in human trafficking is considered a taboo.⁹⁷ UNODC confirmed how Ghana people regard a woman or girl who tends to be involved in sex trading by stressing the punishment allotted to the family as follows: “... family may be punished for an offense of having to turn over a virgin female to serve as a sex slave within the offended family.”⁹⁸ In this instance, the woman does not gain the title of “wife.” Despite the fact, sex trading in some parts of Ghana, Togo, and Benin, is illegal since 1998, still there is existence of young girls who are given as slaves in traditional shrines serving and are used sexually by the priests in addition to providing free labour for the shrine.⁹⁹ In actual sense, these young girls are serving the shrine because, they are consecrated women in the Traditional Religion as the African people would term it. They

perform the service although they live in the shrine.

Women's and girls' trafficking in some regions is particularly hard to eradicate because it is based on the tradition by which wealthier families take care of the families of their poor relations. The victim in care would work in return for education or training. These women and girls are attracted by promises, but later, lured into human trafficking where they not have any freedom of choice and any control over things that happen to them. They cannot choose what they want to do, how, for how long, with whom, and they do not have any earnings.¹⁰⁰ They are compelled to offer sexual gratification to total strangers, as long as they pay for it; they do so impersonally without any emotions, except those of shame and abject humiliation.¹⁰¹ Women and girls under this condition experience a total loss of their dignity both as women and as human beings. They are seen and treated simply as sex machines, not human beings having feelings and rights of any sort. Because of the indelible mark of human trafficking on women and girls, the phenomenon must be eradicated to avoid further spread. This modern day inhuman act has not only affected women and girls, little children are also its victim. Let us look how the evil has affected children in their tender age.

[1.5.2. Little children](#)

The International Organization for Migration Committee notes that there is a contemporary form of little children because they are below 18 year¹⁰² trafficking evolving all over the world. It can take the form of a link established between an adult's works contracts, which permits the exercising rights of temporary or permanent ownership over the little children or by the exchange of little children for an amount of money often described as an advance on wages.¹⁰³ In this case, the owner can have little children working directly for him or her, or renting the little children's service to a third party. In relation to this matter, "the ILO referred to the 1990 Convention of the ILO reported that more than 30 million children are in slavery all over the world."¹⁰⁴ "The United States Government Accountability Office (GAO) global estimates indicate that 30 to 50 per cent of all trafficking victims are little children below 18 years of age."¹⁰⁵ Not only are little children often sexually exploited in the sex industry targeted

for child pornography and pedophiles, but little children are also trafficked to work on untangling fishing nets, sewing goods in sweatshops, picking cocoa and begging. Traffickers may lure little children and their parents into leaving home with the promise of a better life. On some occasions desperate parents will sell their little children to a trafficker so that they have fewer mouths to feed. Pino Arlacchi expressed that the most common slavery in our society today is the slavery of little children.¹⁰⁶

Many families in poor countries know the market for little children is one of the driving forces of human trafficking. Some families are aware of this and sell these little children to keep their families fed. One can see that family bondage in rural areas consists of debt bondage whereby children work with their family to help repay a loan. Such little children are obliged to provide free services for an indefinite period. They remain bound in a lifetime contract through generations, because the debt is impossible for the little child to be paid. One common type of such arrangement is when the parents are exchanging a particular child for a sum of money or for the payment of a family debt, to be used as captive workforce. According to Valentina Forastieri some of these children are abused both mentally and physically. They can be found working as domestic help, engaged in the sex industry and as drug carriers.¹⁰⁷ As mentioned above, trafficking of children often involves exploitation of the parents' extreme poverty. Parents may sell children to traffickers in order to pay off debts or gain income, or they may be deceived concerning the prospects of training and a better life for their children.

In many parts of the world today, little children are robbed of their childhood and sometimes, of their lives. "Sex trafficking has adverse effects for minors, including long-lasting physical and psychological trauma, disease like Sexually Transmitted Disease Syndromes, drug addiction, unwanted pregnancy, malnutrition, social stigmatization and possible death."¹⁰⁸ Recently, "250 little children were being transported from Benin to Gabon as the victims of human trafficking. After being at sea for more than two weeks, the boat had no alternative but to go back to Benin. Surely, the conditions on boat would be terrible for little children below the ages of 9 and 12 years. Eventually, only 43 of them were found and they were being trafficked as originally planned."¹⁰⁹

There is no excuse for the sexual exploitation of little children because it is an abuse of power and a grievous wrong. Children under the age of 18 as defined by the Convention on the Rights of the Children are among the most vulnerable members of society and their rights to freedom from such abuse should be protected.¹¹⁰ For instance, “since the fall of Communism in 1991 about 3,000 of Albania little children have been trafficked into neighbouring European countries.”¹¹¹ The traffickers monitor them constantly, collecting all their earnings, although occasionally permitting them to send money home to their parents. Little children between 4 and 7 years of age are specially prized since they make the most money. The issue of little children as victims of trafficking is seldom discussed, but they are also vulnerable to commercial sexual exploitation.

It is very difficult to estimate the total number of little children involved in human trafficking all over the world. This tremendous phenomenon affects both developing and industrialised countries because of the alarming spread of prostitution. G. Cheli states that between 1994 and 1996 various associations related to tourism adopted resolutions to openly fight sex tourism by organizing a work group titled *Tourism and child prostitution watch*.¹¹² To that effect, the Pontifical Council for the Pastoral Care of Migrants and Itinerant People has the duty of guiding and collaborating with the pastoral care of tourism. The Council also pays much attention to tourists, workers in tourism and victims of child trafficking. This implies respect for the rights and cultures of the poorer nations, real solidarity between rich home nations of tourists and poor host countries, and accurate awareness concerning the mechanisms of tourism and their impact on culture, human life and the country’s economy.¹¹³ The goal of the pastoral care is to conscientize exploiters to be more careful of their human responsibility and to call the attention of the law giver on the need to initiate stricter laws guiding all, both great and small, in order to save the little children as victims of human trafficking.

1.6. The Phenomenon of Human Trafficking

Under the description of human trafficking there is a great importance to comment on the three headings by which human trafficking is carried out: the

forms, modalities and motivations. The traffickers or their Agents recruit victims by visiting areas affected by desperate poverty and offering employment to girls and young women. These syndicates even pay some stipulated amounts to the parents of the victims, who are then bonded until the debt is repaid. Some of these agents own brothels, or shares in several different brothels, and employ brothel keepers to manage them, in which case the recruits will be placed therein to work off the debt. The purpose for this menace is to acquire money and get-rich-quick. In our work, we will comment on some of the encounters we had with some victims through private discussion concerning the modality of their journey, with particular reference with Jennifer who purposely hid her plans of travelling from her parents and its effects on her today. Surely, human trafficking has been in existence but greater attention was paid to its eradication since 1990s because almost every nation is affected by it.

[1.6.1. A World Problem](#)

Trafficking of women and girls is a widespread and visible phenomenon in the world today. Referring to a recent report from Central America as mentioned above that “700,000 to 2 million people are affected every year. Of these, at least 100,000 women and children are trafficked for sexual exploitation.”¹¹⁴ Alice Leuchtag says of all forms of slavery, “sex slavery, is one of the most exploitative and lucrative with some 200,000 sex slaves worldwide bringing their slaveholders an annual profit of \$10.5 billion.”¹¹⁵

In most cases, pimps use culture and religion to reinforce their control over the victims; they tell them they must have committed terrible sins in their past life to have been born as females. With such imposition, the victims will begin to see themselves from the point of view of the slaveholder-as persons unworthy and deserving of punishment. Later, they will no longer run away or protest, their physical enslavement has become psychological as well as a result of chronic abuse.

Julia O’Connell supports the idea that “the number of abandoned, orphaned and runaway girls in the contemporary world who are forced to live on the streets, runs into several millions. Although, these girls do not necessarily make systematic use of prostitution as a means of subsistence, many of them are

forced to surrender their bodies to others for sexual use in order to survive.”¹¹⁶ Both political and economic inequalities between men and women are historically rooted in physiological sex difference and other feminists who accept this basic premise have gone on to analyze all forms of male sexuality in terms of a continuum of violence and to conflate gender power with specific sexual acts. O’Connell summarizes girl trafficking as follows: “The working hours of the girls on the places where they work can range from a full day to periods ranging between 6 and 13 hours. On average, they serve three customers per day, or maximally 12 to 15. Fresh and attractive girl are paid between 50 and 150 baht¹¹⁷ per customer of which the owner takes a share. Less fortunate girls sold into indenture-ship get a 5 baht allowance per day or as little as 20 baht per week until the debt is fully covered.”¹¹⁸

It is necessary to discover the extent of the problem of trafficking and to know its devastating effects on society and the family. We should ask ourselves “why is this happening?” the most important cause of trafficking is economical and sexual oppression. The gap between the rich and poor and the lack of equality between men and women create a space for human trafficking. The greater these differences are, between rich and poor and between men and women, the more trafficking will thrive. This is a general principle. If society then adds “lax” regulations on the trafficking-industry; they soon establish and strengthen the system. Selling women means great profit! In fact, the economic situation and living conditions in the townships and peri-urban areas surrounding major cities are truly desperate. These are settings in which the majority of the population is effectively excluded from the free-market economy and yet at the same time, lack access to land and a more informal subsistence. In such a situation, people will exchange almost anything that they can for the basic necessities of survival, and sometimes, the only thing that they can trade is sexual access to their children’s bodies. Obviously, poverty is a factor in the growth of trafficking but it does not explain the whole phenomena. There are issues of parents exchanging their children for a television set or a refrigerator. This is not an action born of desperate poverty but one stemming from the pressure of consumerism. It is against this backdrop of poverty, abuse and violence that trafficking must be understood. Girls come to the cities because they are orphaned or abandoned or

because they are attempting to escape conditions in the townships and even to obtain the things necessary for bare survival on the streets (food, items of clothing). Girls are forced to offer up their bodies for sexual abuse in exchange for a small amount of money.

However, the United States State Department went on to emphasize that the alarming enslavement of people for purposes of labour exploitation, often in their own countries, is a form of human trafficking that can be hard to track from afar. Thus the figures for persons trafficked for labour exploitation are likely to be greatly underestimated. A common misconception is that trafficking only occurs in poor countries. It is presumed that many countries in the world are involved in the act of either accepting or sending human traffickers.

It is necessary to define some words which appear frequently in our work. For instance, a *source country* is a country where girls are trafficked from. Usually, these countries are destitute and may have been further weakened by war, corruption, or natural disasters. Some major source countries are Nepal, Guatemala, the former Soviet territories, and Nigeria, but there are many more. A *transit country*, like Mexico or Israel, is a temporary stop on a trafficked victims' journey to the country where they will be enslaved. A *destination country* is the place where trafficked persons end up. These destination countries are generally affluent, since they must have citizens with enough disposable income to "buy" the traffickers "products"

[1.6.2. A Modern Day Slavery](#)

The United Nations has continuously encouraged individual researchers and human rights groups to intensify their effort in trying to solve this heinous problem. Notwithstanding the difficulty in finding an adequate definition of the term. L. Skolnik et al in 1999 suggested a definition of human trafficking as follows: "Trafficking means all acts involved in the recruitment, transportation within or across borders, transfer, receipt, purchase, sale, or holding of a person involving the use of deception, transfer or coercion."¹¹⁹ Human trafficking is manifested by the use or threat of force or the abuse of authority or debt-bondage.¹²⁰

As governments tried to address the issue of human trafficking, the meaning

of the term migrated from specifically transnational sexual exploitation to exploitation in a much more general sense. In as much as the problem persists, Johannes Koettl in *Social Protection and Labour* entitled *Human Trafficking, Modern Day Slavery, and Economic Exploitation* noted several groups are contributed in the discussion and definition of human trafficking.¹²¹ He mentioned them to be Advocacy groups, religious groups, and other civil society organizations.¹²² The above mentioned groups elaborated the human trafficking definition to include other forms of exploitation like slavery, forced labour, bonded labour, child labour, etc. Later, it was accepted that at the core of human trafficking is the exploitation of human beings.¹²³

It should be understood that human trafficking is a visible problem today and there is still lack of adequate legislation to address the crime of involving women and girls in human trafficking. Some countries already encounter problems in implementation of the existing laws concerning human trafficking. A major problem regarding the existing legislation lies in the fact that they are un-enforced and considered unenforceable. In most developing countries the law enforcement agencies are understaffed and overburdened. Sometimes they lack resources to reach the demand for the crime. Another problem is the unsuitable condition such that when they try to take action to enforce even the existing legislation, they are likely to be faced with public indifference, the resentfulness of powerful economic groups and the conspiracy of parents and victims as well make the whole issue more complicated. The effect of the whole situation is that it is not only the matter of agreeing and different ways of implementing the law, but the problem mostly lies in the general public especially those individuals affected can also be of great importance in the battle against human trafficking. Despite many problems in this case, the legislation still has much work to perform in every nation.

[1.6.3. In European Context](#)

In the 19th century there was a massive export of European women to the “new world” especially from Eastern Europe. They were exported to brothels in South and North America, the Middle East, Asia and South Africa. And exactly like now, the extent of the trade was decided by demand. As mentioned above, the

great migration in the 19th Century created a shortage of women and a huge demand for sexual services. And exactly like now, the international trade became global.¹²⁴ In England during the Victorian era, trafficking was seen as a scandalous but necessary sexual and social outlet for men. It was a lesser evil for a man to have sexual relations with a prostitute than with another man's wife or daughter.¹²⁵ The primary reason for the enterprise of slave trade and human trafficking is found in the huge profit that derives from the use of power over vulnerable and/or weaker populations of people to meet the demand of the international marketplace.

In some areas, like Russia, Eastern Europe, Hong Kong, Japan, and Colombia, trafficking is controlled by large criminal organizations.¹²⁶ However, the majority of trafficking is done by networks of smaller groups that each specialize in a certain area, like recruitment, transportation, advertising, or retail. This is very profitable because little start-up capital is needed, and prosecution is relatively rare. Trafficked people are usually the most vulnerable and powerless minorities in a region. They often come from the poorest areas where opportunities are limited. At societal levels they are often ethnic minorities, and in times of civil unrest, they are the displaced persons such as runaways or refugees, though they may come from any social background, class or race.

Women are particularly at risk in human trafficking. Criminals exploit lack of opportunities, to lure the victims to become prostitutes. Through agents and brokers who arrange the travel and job placements, women are escorted to their destinations and delivered to the employers. Upon reaching their destinations, some women learn that they have been deceived about the nature of the work they will do; most have been lied to about the financial arrangements and conditions of their employment and find themselves in coercive or abusive situations from which escape is both difficult and dangerous.

[1.6.4. In African Context](#)

Most of the victims of human trafficking and prostitution are from Middle East and North Africa. The main common form of human trafficking in this region is sexual exploitation and domestic servitude. Some children are exploited in prostitution, forced marriage, domestic servitude and street begging

and vending. Information provided by UNODC in 2007 and 2008 from some part of Africa like Middle East and North Africa state there is not enough data available in this region to indicate a clear trend of human trafficking in the region. Other countries like Israel, Qatar and the United Arab Emirates are categorized as destination for victims who were trafficked from Eastern Europe and central Asia region. Victims of human trafficking in the Middle East are also from South and East Asia as well as Africa.¹²⁷

Some of the trafficked victims are in West and Central Africa and most of trafficked women are in Southern Africa. In West and Central Africa, children are trafficked for forced labour, like slavery, domestic servitude, street begging and camel jockeys. In Southern Africa, human trafficking forms consist of sexual exploitation, force labour, slavery and domestic servitude. There are cases of women and girls trafficked for sexual exploitation while child sex tourism exists in Gambia, Kenya, Madagascar, Senegal and South Africa. Young men are trafficked for manual labour in the agriculture, mines, quarries and fisheries. In Burundi, the Central African Republic, Chad, the DRC and Sudan, children are trafficked as soldiers.¹²⁸

There is significant intra-regional trafficking in West, Central and South Africa. Victims of the West and Central Africa region are trafficked to other neighbouring countries like Benin, Cote d'Ivoire, Gabon, Ghana, Nigeria, Liberia and Togo but also internally trafficked within the border. In South Africa, the victims are from Mozambique, Malawi, the DRC, Zambia and Zimbabwe.¹²⁹

1.7 Statistics measures of Human Trafficking in the World

There is scarcity of data of human trafficking in the World. For that reason, we make use of the available estimates gathered from different countries. We focused our attention on data from United Nations, from Europe and Africa with particular attention of Nigeria and Edo State.

The objective is to value the magnitude of trafficking and ambition of youths' involvement in the business as an avenue for better life and the modality the governments are taking to resolve this social problem.

“Human trafficking is a widespread and visible phenomenon in the world

today. A report from Central America says that 700,000 to 2,000,000 people are trafficked every year. Of these, at least 100,000 women and children are trafficked for sexual exploitation.”¹³⁰ Alice Leuchtag notes of all forms of slavery, sex slavery is the most exploitative and lucrative with some 200,000 sex slaves worldwide, bringing their slave holders an annual profit of \$10.5 billion.¹³¹ “The United States Department of State estimates that about 600,000 to 800,000 are trafficked each year.”¹³² Toyé Olori in his article titled *Nigeria life sentence for human trafficking* emphasized the evil of human trafficking which has involved the lives of many Nigerian girls. He attested that more than 45,000 Nigerians are transported to Europe as prostitutes every year and many of them especially girls die from heat exposure in the Sahara while trying to cross North Africa to Europe.¹³³

Different International Organizations emphasized that there has been inconsistency in the data collection concerning human trafficking in the World. Between 1995 and 2004 the International Labour Organization estimated that 2.45 million people trafficked both internationally and internally in the United State.¹³⁴ Whereas the UNODC monitors national and regional patterns of human trafficking did not provide a global estimate of the number of victims of human trafficking.¹³⁵ The International Organization for Migration only recorded the number of trafficking victims whom they have assisted which makes it difficult to obtain a global estimate from them.¹³⁶

In the opinion of the Human Rights Organization, human trafficking in women and girls is an infringement to human right. In addition, Alix Lawson notes that an estimated 800,000 people are trafficked every year. He says that this number has risen by 100,000 people since 2007.¹³⁷ This shows that the problem of human trafficking has become progressively worst over the past three years. In his opinion, he says that this could be happening because of the expansion of technology and people’s way of using it.

Today, human trafficking has reached to different parts of the World. The major problem connected with the phenomenon is obtaining concrete data. Each author estimates differently according to the particular Region. There is also the problem of discovering the trends involved in the business because of the criminal and underground nature of the act. Due to differences in definition and

methodology, along with a general lack of reliable data, result in an immense variation in global estimates of the number of trafficked victims is difficult. In view of this problem of accurate data, the United States Government Accountability Office (USAGAO) reports that “there is a substantial inconsistency between the numbers of estimated victims of human trafficking round the world because each organization uses its own methodology to collect data and analyses the problem based on its own directive.”¹³⁸ Hence, most available data are estimated by various researchers and Non Governmental Organizations working on the subject. The global estimates given by the United States government are based on transnational human trafficking; therefore, do not include the number of victims who are internally trafficked.

[1.7.1. United Nations](#)

The Thirteenth Amendment of the United States Constitution that outlawed slavery in America in 1807 is still in existence today, with modern day bondage consisting of isolation, threats and coercion. The U.S. State Department estimates that there are over 17,000 new victims each year in the United States alone who generate three billion dollars of profit for their captors.¹³⁹ In the United States., illegal women prostitutes are virtually slaves. Their traffickers are from China or Vietnam.¹⁴⁰

In 2002 the United States State Department estimated about “half a million to 820, 000 people (men, women and children) were trafficked over the world every year. Almost close to 70 per cent of the total victims are women and girls and about 50 per cent of them are below 18 years.”¹⁴¹ Many will never be identified as victims because most Americans are unaware of the extent or even the existence of the form of modern day slavery called human trafficking. Even more disturbing is a report by the University of Pennsylvania, which estimated that “about 293,000 American youth are currently at risk of becoming victims of commercial sexual exploitation.”¹⁴² It has been an unseen, unheard and unreported crime. The victims are all around us, unknown to most, they are, paradoxically, hidden in plain sight.

[1.7.2. European Countries](#)

Human trafficking seems to be most common in Europe and South East Asia. There appears to be continuous trafficking of women from the Dominican Republic of the Netherlands. While within Europe, some of the women working as prostitutes come from Russia and other countries of the former Soviet Union. “The number of sex emigrants in Europe is impossible to determine, but 100,000 is sometimes given as a conservative estimate.”¹⁴³ A higher estimate is reached if one believes that 50,000 Russian women are lured every year to the sex business. Ukraine seems to be a major source of sex migrants as 20 per cent of the trafficked migrants from there are women, while the corresponding figure for Lithuania is 7 per cent and Poland 9 per cent¹⁴⁴.

The estimation of the number of women trafficked for the sex industry is made even more difficult by the fact that women may come to a country for brief stints by a legal visa, go back home for a while, and return again. It could be that those staying in prostitution business for longer periods of time may have originally entered the country legally to work, nominally at least, as maids, entertainers, waitresses, or secretaries.

In Germany’s ordinary light districts alone, there are estimated 15, 000 Russian and other East European women. Moreover, according to the Dutch evidence, over one-half of the women are below 21 years. In Germany, the women usually entered the country legally, although they seldom have a work permit.¹⁴⁵ It is not unusual, to find children trafficked for pornography and sex. In addition to Europe, women from Russia and Ukraine trafficked to the United States, Japan, Moscow and other places where there is local or tourist demand for sex services. Väyrynen gave an instance, in South Korea; there are 6,000 illegal Russian female immigrants who make their living through prostitution.¹⁴⁶

In 2001 Väyrynen emphasizing the gravity of the evil estimated “2,600 victims were from Bosnia alone of whom 10 per cent were minors and 25 per cent were claimed to have been trafficked.”¹⁴⁷ She affirmed that human trafficking grows rapidly in Bosnia because of poverty in Eastern Europe. Their history illustrates that some victims are usually sold three to six times before arriving in Kosovo. Generally, there is no freedom for any trafficked woman or girl.

[1.7.3. Asia](#)

The trafficking of women in South East Asia tells us a different story. In particular, there are many more minors “in South East Asia than in Europe. UNICEF estimates that there are 800,000 child prostitutes in Thailand, 400,000 in Indonesia and India each, and 100,000 in the Philippines. In addition, the number is 300,000 for the United States and varies in the range of 500,000 to 2,000,000 in Brazil.”¹⁴⁸ Another peculiar difference from South East Asia is that most of the child prostitutes remain in their countries after they have been sold by their poor parents or they are abducted from rural villages to work in urban brothels. In Thailand, the sale of young girls for prostitution is a common practice, sanctioned by prevailing religious beliefs. In Berlin alone, there are estimated 2,000 Thai prostitutes, while in 1995 their number in Japan amounted to 23,000 out of the total 100,000 sex workers in the country.¹⁴⁹

[1.7.4. Africa](#)

The International Organization for Migrants reported “in 2001 that over 50,000 victims are trafficked from Africa every year. As mentioned above, Nigerian women and girls constitute the largest percentage. Between 1998 and 2000 the Ghana immigration Service estimated that 3,582 women were trafficked from the country. The same IOM stated that between 12,000 and 20,000 Ethiopian women were trafficked to Lebanon as domestic workers in abusive condition.”¹⁵⁰

The figure from United State Government shows that 14,000 women and children were abducted from Southern Sudan and trafficked to Western and Northern Sudan in recent years.¹⁵¹

The trafficking in women has become a global problem in some parts in Africa. To that effect, UNICEF in 2002 estimated that 200,000 children are trapped in cross-border smuggling in West and Central Africa. Further, In the same year UNICEF reported that 10,000 children from Angola are street children and many of them are lured into prostitution.¹⁵²

The Zambian government stated that “as many as 563,000 children between the ages of 5 to 17 were engaged in some form of domestic labour and prostitution within the country alone.”¹⁵³ An estimate of “18,000 children between the ages of 10 and 14 were been trafficked from Equatorial Guinea to

Benin, Burkina Faso, Ghana, Mali, Mauritania, Nigeria and Togo. Gambia is reported to have 49,000 children between 10 and 14 who are involved in cheap labour.”¹⁵⁴

Following the degree of the problem in the world today and its persistent, it is necessary that greater attention be paid to tacking the evil of human trafficking in the world which is going on and grows from day to day.

Since human trafficking is a global human rights crime that can only be concretely combated by cooperative efforts, the cooperation must start at the international level. This cooperation must occur between governments and non-governmental organizations and between all levels of governments beginning from the federal to the local. Let us examine how this modern-day slavery is being eradicated at the international level.

1.8. International efforts to combat Human Trafficking

In this recent time there has been a growing international agreement that more specific attention needs to be granted to the issue of human trafficking. The international community is striving to address the issues of trafficking through legal instruments, including most recently the commitments at the UN Millennium Summit to Fight Transnational Crime; and the optional UN Protocol to Prevent, Suppress and Punish Trafficking in persons, especially women.¹⁵⁵ However, governments are too often pursuing strategies that target the legal and immigration-based issues of trafficking, but not fulfilling the human rights protection responsibilities of host states. It is good to note that the whole world is uniting in combating human trafficking. This has been a tremendous problem in our society today and efforts should be made to tackle it. “There are two texts, which contain the present international legislation; they are the Universal Declaration of Human Rights of 1948 and the Convention for the Suppression of the traffic in persons and of the exploitation of the prostitution of others of 1949.”¹⁵⁶ The Universal Declaration of Human Rights of 1948 intends to fight whoever means to or forces someone to prostitute herself. Whereas “the Convention for the suppression of the traffic in person and of the exploitation of the prostitution of others was approved by the General Assembly of United Nation in its Resolution 317 (IV) of 2nd December, 1949. The Document was

signed by 190 countries of the world.”¹⁵⁷ With the evidence of the above two main documents, the whole World has realised the harm human trafficking and prostitution have done in the World. As a matter of urgency, the whole World joined hands to combat the evil, reduce its increase and to assist the victims.

The Commonwealth Secretariat wrote that even though the main focus of anti-trafficking activities centers on women and girls in the same manner, the international community is fighting the human rights violation involved.¹⁵⁸ In their opinion they state that the strategies stipulated by the policy makers and project and programme managers are the base requisites for a gender-responsive and human rights-based approach to confront human trafficking.¹⁵⁹ They commented on the effect of globalization. Even though globalization brought lots of development to humanity, there is also a dark side that encourages not only human trafficking but also slave labour.¹⁶⁰ Individuals who sought for a better life for themselves are exploited by traffickers who view them as highly profitable, low risk, expendable commodities. Generally, human trafficking is not a series of isolated incidents occurring at the local level, but it is a global problem with clearly defined economic components, making it subject to pressure for reform.¹⁶¹ “There are three principal best practices approaches to fighting human trafficking: prosecution, prevention and protection. These include law enforcement activities; educational programmes and efforts to protect the rights of victims who have been trafficked.”¹⁶² To effectuate this, let us have a look at the opinion of the United Nations towards eliminating human trafficking.

[1.8.1. United Nations efforts](#)

The issue of human trafficking is complex and pervades many countries of the world. The phenomenon exists both in developing countries and in industrialized countries. Human trafficking is generally characterized by sexual exploitation with multiple partners; with whom the contact for exchange of sexual services for money is explicit. “Human trafficking should be pronounced illegal in every country. It should be commonly handled within penal legislations.”¹⁶³ Nelie Haspels and Michele Jankanish wrote that some counties have enacted specific provisions against the use of prostitution.¹⁶⁴ Robert and Karla also noted that

human trafficking exists because there is demand for their services. Customers of the victims are usually people, middle-aged, middle class and married, and they patronize victims for various reasons.¹⁶⁵ Human trafficking is a serious social problem which constitutes the major cause of women and girls' vulnerability in the society. It is necessary that we face it effectively and we need clear and effective laws that will deal not only the treatment but also with the prevention of the issue. Mark Franken on the issue of rescuing and protecting the victims of human trafficking noted that United States presently has no provision for the assistance of the victims rather; their assistance depends on the NGOs that arrange for community-based interventions on their behalf.¹⁶⁶

The United Nations Convention against Transnational organized Crime has suggested two principles to be applied for combating human trafficking. "first, Convention No. 31 and two of its supplementing Protocols, the Protocol to Prevent, Suppress and Punish Trafficking in person, especially women and girls and second, the Protocol against the Smuggling of Migrants by Land, Sea and Air which were adopted by the General Assembly at its Millennium Meeting in November 2000."¹⁶⁷ The Convention No. 33 and the two supplementing Protocols were then opened for signature at a high level Conference in Palermo in Italy in December 2000. The adoption of the Protocol constitutes the first serious attempt by the international community to answer the global challenge of transnational organized crime with the global response in the form of international law. Although insufficient on its own, it should be applied as stipulated for combating inhuman business which has become endemic in our society today. According to Nelien, legislation can serve as a deterrent to the economic exploitation of women and girl, being the basis for both preventive measures and punitive action against violation.¹⁶⁸ It is in this spirit that the law orientation should take into consideration the welfare of the entire family including the women and girls, while coming to the help of the victims of human trafficking.

In the United States, all the above mentioned strategies have been pursued. "The 1994 Violent Crime Control and Law Enforcement Act provided that persons who knowingly bring illegal aliens into the United States are subjected to possible imprisonment of 10 years and or fines per alien."¹⁶⁹ The maximum

penalty was increased to 20 years per alien when bodily injury occurs or a life is placed in jeopardy in connection with the trafficking offense. If death results from the trafficking offense, life imprisonment or the death penalty may be imposed.¹⁷⁰ Nassir Abdulaziz the President of General Assembly of friends United Against Human Trafficking, speaking in Canada commented that the world should work together to see that every victim of human trafficking is free and every country in the world should continue to fight the evil.¹⁷¹ He calls on all governments and all members of society into action to reduce the vulnerability of victims and increase the consequences for traffickers.¹⁷² Apart from the continuous efforts by United Nations against human trafficking, the European Union has increased its concern, towards confronting the issue. There is an increase in public concern, and a national and international awareness on human trafficking. The European Union has provided some proposals and policies to tackle the problem of human trafficking which is a reality in our time.

1.8.2. European Union

“Human trafficking became a serious concern and a disturbing issue when Europe observed in recent years of negative popular opinion regarding immigrants from non-European Union (EU) member states. It seems that EU member states are reluctant about receiving migrants and refugees since it occurs at a time when the economy of Europe is rapidly depreciating.”¹⁷³

The European Union has also been very active in supporting measures to combat trafficking in women and girls and in raising awareness of the problem within the European Member States. Precisely, on 29-30 November 1993, “five Recommendations were passed to support the actions towards combating trafficking in human beings for the purpose of sexual exploitation, under the Belgium Presidency, the Justice and Home Affairs Council of the European Union.”¹⁷⁴ Due to the continuous increase in the evil of human trafficking, the European Union and Mexico held its first High Level Dialogue on security and Law enforcement on security and possibilities of cooperating in combating the menace.¹⁷⁵ Regarding the issue, the chairman of the occasion Mr. Christian Leffler expressed the European Union willingness to support the Mexican government in the fight against human trafficking.¹⁷⁶ According to Clement et al

in their writing entitled *The trafficking in human beings among poverty, exploitation and slavery* said “The fight against human trafficking has become increasingly a political priority at the European Union level, which has been actively engaged since 1996 in order to develop a comprehensive and multidisciplinary approach towards the prevention of and fight against the phenomenon.”¹⁷⁷ It is not surprising, therefore, that a strong focus has been put on migrants entering by irregular means into the European Union. “Tackling both smuggling and trafficking has been the focus of considerable interest on the part of the European Union in the last decade. This attention has been appreciated by advocates for the rights of trafficked women and girls. However many of the declarations, conventions, and treaties that have been reached since 1990 focus on the needs of the governments and their voters increasingly critical of immigration.”¹⁷⁸ Therefore the need to fight the criminal rings is widely acknowledged, with strong legislation enacted in order to counter their migration activity, equally strong legislation is lacking regarding meeting the needs of those who have been victimized by the traffickers.

A report from Sweden stated that the Swedish law has taken some strong actions in order to fight human trafficking. The most famous law is of course the law that criminalizes the act of purchasing Sexual Services. “In 1999, the Swedish law against the purchase of sexual services came into force as part of a larger Anti Violence Act. That particular law recognizes that it is the man who buys women for sexual purposes who should be criminalized, and not the woman. The law was part of Violence against Women Act package, which was enacted on July 1, 1998.”¹⁷⁹ In the same vein, Arsula pointed out that the government of Sweden also pledged money and assistance to women who are victims of male violence, including prostituted women. The whole idea is that the state is responsible for assisting women to leave a violent situation, including prostitution, by providing women with access to shelters, counselling, education and job training. Berge went further to give evidence what the Swedish law states concerning human trafficking thus: “A person who obtains casual sexual relations in exchange for payment shall be sentenced for the purchase of sexual services to a fine or imprisonment for no more than six months.”¹⁸⁰ Even a Swedish police officer expressed how the group involved itself in fighting the

evil menace. He said: the number of trafficking women to Sweden has declined since the law was implemented. He noted that there are clear indications that the law has direct and positive effects on fighting trafficking. The law functions as a preventive measure.¹⁸¹

In Europe, Amsterdam can be regarded as the city with the largest concentration of human trafficking. There are all kinds of the sex industries within that city. Famous is the Red Light district in the old centre with hundreds of windows who sit on display. Next to that, one can find sex clubs, some 40 scattered all over the city. A so-called tolerant zone can be found in an industrial area, it is a designated location where street craving takes place.¹⁸² Jan Visser shares her personal experience in working on the issue of prostitution for many years as follows: “In 1999, there were some 6,500 work places in prostitution businesses in the Netherlands, and that may lead up to some 20-25000 women and boys working there.”¹⁸³

The Italian government has done an enormous work by making a provision on how to free the victims from the oppressive life of their traffickers. “There is Article 18 of the Italian legislation on Immigration which provides for assistance schemes for victims of exploitation and violence.”¹⁸⁴ Cesare Lodeserto stated some modalities the Italian government takes to rescue the victim: The victim is taken away from the exploiter, accommodated in appropriate facilities, offered physical and psychological rehabilitation, vocational training and integration.¹⁸⁵ This programme continues until the victim grows autonomous enough to gain control of his/her own life. A very important aspect during this programme is the family union which greatly helps the victim to gain his/her mental balance.¹⁸⁶

There had been different Religious organizations like *Gruppo Abele and TAMPEP*¹⁸⁷ that have been working to assist the victims of human trafficking, up to 1998 when the Italian government passed a Law on Immigration on how to assist them under article 18 of the Law.¹⁸⁸ The Office for Foreigners is the initiator and promoter as a Municipal Council office in-charge of the problems relating to immigration and especially to human trafficking. The office opened a Ministerial Project named “Freedom”.¹⁸⁹ The Freedom Project was initiated after more than six years of constant engagement with victims. The goal is the rehabilitation and reinsertion of victims into the community house from the

moment of contact. The procedure for the formation function thus: the provision of temporary job and finally a regular employment, directed independent private living before obtaining their independent housing facilities, provision of Italian language courses, technical training programmes in relation with individual capability. During the programme, the victims are accompanied to the Police Headquarters to make a report on the exploitation and afterwards, they are issued a temporary residence permit. The provision of article 18 of the Italian Law has helped to increase the number of victims who denounce their traffickers. As mentioned above, the social assistance programme in Italy seems to be the best practices. It is recommended to be emulated by other countries. The victims of human trafficking who have denounced their traffickers proceed to rehabilitation centers when successfully concluded it enable them to be re-integrated into the realm of the society.

The question we have to ask ourselves is: What is the problem with human trafficking? In all societies, people are uneasy to talk about it, governments feel awkward about it and they try to use the penal code to control unacceptable behaviour. There are many reasons for this uneasiness. Human trafficking is a public order element. Is human trafficking visible? Does it cause nuisance to residential areas? If it does, then, it poses a problem, of course. In the context of human trafficking, every person in this society should be guaranteed some fundamental human rights. One of these rights is the right not to be forced into sexual exploitation. It is the responsibility of the society to fight it and give people who are victims' real alternatives in order to leave it.

1.8.3. Networking between Embassies, International and Local Organizations

The ultimate objective of the international community is the immediate combating of human trafficking and prostitution. In addition, there is need for cooperation between juridical authorities and law enforcement agencies of different countries in order to collect information concerning criminal offences committed against human trafficking and prostitution. Equally, there is need for international cooperation of a much wider nature in order to mobilize resources to support national programmes for combating all forms of human trafficking.¹⁹⁰ In deed, the State should endeavour to support and integrate into national

programmes, preventive and remedial measures to fight against human trafficking and prostitution.

Moreover, the international support is of paramount importance in guaranteeing commitment of governments and public opinion to the goal of tackling the phenomenon within a specific time. Many other organisations are also helping in fighting against the evil business like Non-governmental organizations (NGOs). They are non-profit orientated legal organizations made up of socially concerned and engaged professional who are sometimes involved on a full-time basis in the welfare, human rights promotion and development of marginalized sectors and communities. Through cooperation at the national, regional and international levels, the NGOs engage in advocacy to mobilize for action against human trafficking.¹⁹¹

The importance of the international cooperation arises from the fact that each country help in the struggle to fight against human trafficking and prostitution. In almost all countries in the world, there is need for cooperation to protect victims of human trafficking. There are different reactions towards combating human trafficking and prostitution at the international level because of political powers and economic distribution between nations. Because of this, whatever help to be rendered to these victims that suffer under trafficking, is in urgent need of radical revision in the mode governments are leading their people. Francesco Gesualdi urges nations to initiate a cordial relationship among themselves which serves as the first step towards searching for the well being of its members. He continues to say due to limited resources, it is necessary that all nations cooperate to pursue what will promote better living for persons.¹⁹²

Conclusion

Apart from the description of the evolution of human trafficking and how vulnerable persons can become victims of it, we can determine some possible factors that can make a person fall victim to it. Some are already noted, like abject poverty in the family, lack of access to education and unemployment.

On the education level, it is observed that many young women and girls are illiterate; they lack access to education because of high enumeration in the school.

On the unemployment aspect, it is noted that many youths are jobless, desperate and frustrated because of the condition they find themselves. Even the limited number that gained job earn a low salary. They are not satisfied with their earning so they search for better life elsewhere thereby falling victims of human trafficking.

On the socio-political level, there is a global network and some nations are reluctant in fight against the evil. If there had been joint cooperation on the social, political and cultural levels the issue would not have reached the extent it is today. The question is: why is it that this modern day human trafficking and slavery which has its roots in ancient times continued to persist even with the new technology. What lesson do we learn from its persistence? The history of human trafficking and slavery teaches that exploitative practices of the past are still being used today and the society should look at these practices to fight trafficking and slavery in all their ramifications.

Human trafficking is a serious form of the violation of human rights. Victims of ruthless people are, deceived about the destination of their journey, abducted and deprived of identity papers, subjected to all kinds of violations. These people have to be regarded as victims whose rights need to be safeguarded. The trafficked women face a great problem because they never know where to testify against their traffickers, either in their country of origin or country of destination. It is better to provide these persons with a viable witness protection program.

Human trafficking, as all know, is a global crime against human rights that can only be truly eradicated by cooperative efforts. This cooperation must occur between governments and non-governmental organizations and between all levels of government ranging from the federal to the local. The leaders of the societies must have a genuine political will to counter this issue. That entails the adoption of an appropriate legal framework, in particular strict penalties on traffickers and for the criminal deeds involved by trafficking.

In order to take the right steps to combat human trafficking, all nations need to improve their knowledge of its nature, the underlying conditions, as well as the profiles of traffickers and victims. This framework cannot be confined to the criminal-law aspects of this phenomenon but has to explore in depth the

conditions of inequality, discrimination and poverty in which it originates.

The protection of victims of trafficking entails several complex and sensitive stages like determining whether they are victims of trafficking, providing safety and security, aiding physical and psychological treatment, affording witness protection and setting and achieving future prospects. It is our desire to see that human trafficking is completely wiped away from Nigeria and the world at large. Eventually, the victims will be rescued, rehabilitated and re-integrated into the community.

Regardless of the fact that we have comprehensively examined the statistical measures of the issue in different countries, we shall now focus our attention on the theoretical dimension of the problem and adequate interpretation on the necessity to fight it.

In the final analysis, we turn to the document on the Social teaching of the Church on the phenomenon. The interpretation of different theories will also help take a step towards education intervention in the local context.

CHAPTER TWO

THE DEFINITION AND THEORETICAL INTERPRETATION OF HUMAN TRAFFICKING AND PROSTITUTION

The first chapter has offered us some indications how slavery was carried out in the past, which today is practiced in the form of human trafficking. In the first place, there is no uniformity in the data which makes it impossible to know the extent of the phenomenon. Secondly, there are different interpretations depending on different author's view on the issue which makes it difficult to arrive at a definite definition at the international level. Thirdly, at international level, the effort to tackle the present problem of human trafficking is very important because of its harm to human life and development of individual nations.

The interpretation from different authors does not only open peoples' eyes about the evil but also emphasizes that the voices of the victims may be heard. The world is no safe place, and with the increase of human trafficking and prostitution today, it is important to educate the public in every country. Although the issue of human trafficking and prostitution will not be solved overnight, and the steps to arriving at a solution involve participation not only of people in government level, but also the participation of citizenry all over the world. There must be a pattern change at the base of human behaviour, and history has shown that this is the most difficult change for mankind to make. With the integration of different disciplines like psychology, pedagogy, sociology, counseling and medical, a possible resolution to the problem can be

achieved, and human trafficking and prostitution may one day cease to exist. There is a call to change, and for ignorance to be eliminated for the sake of those that fall victims to human trafficking and prostitution.

Furthermore, we consider the extent of human trafficking and prostitution among Edo women and girls. We examine closely the natural environment in which the youths are living and the problems they experience in their social living. These will help us to attempt a solution with more and better clarity. Based on our research, the three groups are: the mothers and community, the vulnerable and the victims. We will use Sergio Tramma education method of intervention in tackling the current problem. They are: “educational prevention, promotional and rehabilitation education.”¹⁹³ The general aim of the intervention programmes is to reactivate and reorganize the resources in the territory. This operational model by Sergio Tramma is preferred because it deals with the preventive education, promotion education and rehabilitative education. It will also help to change the condition of life of the individual, the family and the entire community through integral intervention.

2.1. The definition of Human Trafficking

In 2009 the World Bank published a Social Development Notes titled *Human Trafficking*. The Notes to define human trafficking as the exploitation of people which include other forms of exploitation such as slavery, forced labour, bonded labour, child labour, and so on.¹⁹⁴ The definition was further expanded because it became clear that there was no reason to exclude forms of exploitation that do not involve movements across international borders. The World Bank maintained that at the core of human trafficking is the exploitation of people.

The Social Development Notes by the World Bank also provided a brief overview on the issues of human trafficking and the scope of the problem. The World Bank emphasized the evil of human trafficking on the victims. Further the World Bank also included the modalities in which victims are recruited from their community and country of origin and transported to the destination where they are exploited for purposes of forced labour.¹⁹⁵ The World Bank based their analysis on some major forms of the evil like prostitution, domestic servitude and other forms of exploitation. In their effort to find an appropriate definition

for the problem they also elaborated that even among governments and international organizations there is no consistent usage of the term human trafficking and no general agreement on what the term consists or how it relates to matters of forced labour, slavery and exploitation.¹⁹⁶ The questions are: Why many people associate human trafficking with forced prostitution in industrialized countries. When did the society come to the awareness of the problem? Actually the term was used publicly in the early 1990s in media coverage on the prostitution of women and girls from Eastern Europe in Western Europe.¹⁹⁷ Coincidentally, cases of sex tourism and child trafficking for prostitution in South East Asia became more visible as well. As civil society organizations took note and launched their own investigations, cases of migrant exploitation emerged in sectors instead of the sex industry like agriculture, manufacturing and construction.

2.1.1. Theoretical references on human trafficking

In the opinion of the Human Rights Organization (HRO), human trafficking is the third most lucrative activity of organized crime groups worldwide, following the trafficking of arms and drugs.¹⁹⁸ The international Human Rights says that the sexual exploitation of women and girls by local and global sex industries violates the human rights of all women and girls whose bodies are reduced to sexual commodities in this brutal and dehumanizing marketplace.¹⁹⁹ The HRO maintained that there is laps in the handling the traffickers of human trafficking. The Organization is of the opinion that the traffickers should be tortured according to rule laid down rule in the law. In most cases, «Traffickers of human trafficking have lighter sentence than those served by drug and arms traffickers.»²⁰⁰

The Commonwealth of Nations on Voluntary Organization, has noted that trafficking in persons is one of the fastest growing areas of international criminal activity. It is considered as the third largest source of profits for organized crimes. The Organization went further to say the reasons for the increase in this phenomenon are multiple and complex. They therefore, concluded that this criminal activity has taken advantage of the free flow of people, money, goods and services to extend its own international level.²⁰¹ As mentioned above, the

evil feeds on poverty, despair, war, crisis, ignorance and a women's unequal status in most societies.

According to Sietke Altink, trafficking in Persons means to work upon their desire or need to migrate under conditions that make them totally dependent on their recruiters in ways which also hinders their human rights.²⁰² It exists where poverty has forced women to look for different ways of survival for themselves and their families. Trading in human beings constitutes an alarming and a shocking offence against human dignity and gave violation of fundamental human rights.

Luisa Leonini in 1998 says that "every state in Nigeria has been affected by trafficking. She states that there are 250-500 women and girls working abroad as prostitutes."²⁰³ Leonini's data might not be reliable because each researcher quotes data depending on where she/he obtains the information. As mentioned earlier, there is no specific data for human trafficking and prostitution. Most of them are teenage girls who were coerced, deceived and kidnapped, frequently by Nigerian pimps²⁰⁴ and traffickers who are known to the family. In some remote zones where students must walk long distance to school, up to 90 per cent of girls no longer attend high school out of fear for their security. "Girls are sold to pimps in Italy for ₦15,000 to ₦20, 000, (Euro 80) young virgins could be sold up to ₦30,000 (Euro 100)."²⁰⁵ Leonini noted some girls go abroad to be prostitutes, thinking they will 'get rich quick' and retire and are unaware of the brutality they will encounter.

Carole Pateman is of the opinion that human trafficking is the oldest profession, suggesting that women and girls have always been involved in it, will always do it, and will choose to do it, even if a full range of other options are made available.²⁰⁶ Pateman stated an implication that there is something inherent in women and independent of sexist cultural conditions that make them want to sell sexual services to men.²⁰⁷ To that effect, Lars Ericsson states that prostitution is conditionally desirable because of certain permanent imperfections of actual human societies; it satisfies important human needs relating to the sex drive.²⁰⁸ Ericsson further eluded that human trafficking is dependent both for its value and for its very existence upon the cultural construction of gender roles in terms of dominance and submission.²⁰⁹

Julia O’Connell went into another version of human trafficking and she is of the opinion that basic human needs can push girls into prostitution. The lack of human basic needs leads a person to fall victim of many evils. O’Connell shared the view that the number of abandoned, orphaned and runaway girls in the contemporary world who are forced to live on the streets, runs into several millions. Although, these girls do not necessarily make systematic use of prostitution as a means of subsistence, many of them are forced to surrender their bodies to others for sexual use in order to survive.²¹⁰ He confirmed the gravity of the menace by stating that both political and economic inequalities between men and women constitute the cause of the scourge. During the process many of the victims are bought and sold into forced prostitutes, beaten, imprisoned, raped and sometimes killed as in the case of Anthonia from Nigeria. There is not atom of freedom for the victim as long as the victim is still in bondage.

Kathryn McMahon notes that traffickers are effective in controlling the movements of the victims through threat; moreover, women and girls are vulnerable in a foreign country. They are without proper documents like a passport, no good knowledge of English, no transportation, no friends and no place to reside, they will continue to be victims. It takes many years before a woman is able to escape from trafficker.²¹¹ Most often, women and girls fear reprisals from traffickers including against their children and families in the country of origin.

Foremost among these is the Convention on the Rights of the Child (CRC) and its Optional Protocols. In the first place, the CRC definition of a child ensures that our attention focuses on all persons under 18 years.²¹² The CRC also informs the definition of child trafficking, in particular through article 35. This provision indicates the need for States to ensure the prevention of the process that may lead the child into a situation of exploitation.²¹³ The adoption of the Palermo Protocol and other relevant international instruments does not mark the end of the process of elaborating the elements of trafficking or the steady commitment of the international community to combat this practice.

In the opinion of Patricia Ebegbulem, “human trafficking is the movement of the vulnerable person across borders or internally, using deception or coercion

for the purpose of exploitation for forced labour or servitude in slavery-like conditions. The vulnerable is tricked into the situation due to poverty. Such activity entails three phrases, namely: recruitment, transportation and exploitation.”²¹⁴ Every year, thousands of women and girls fall into the hands of traffickers, in their own countries and abroad. There is a lot of money to be made and a lot of victims are vulnerable. Human trafficking also referred to as trafficking in persons is an umbrella term to describe the process by which millions of people become enslaved each year.

Sietske Altink notes human trafficking is not a phenomenon peculiar to the developing world alone. It is also present in developed countries. To Sietske, traffickers cuts across all ages and they come from all professions.²¹⁵ It is evidenced that some traffickers are better educated than the police. Moreover, it is difficult to talk to suspected traffickers because the nature of their profession makes them hard to track down.²¹⁶

Along with original descriptions from different authors from different part of the World on the work, the theoretical contribution of various theorists on the phenomenon, according to J.S. Coleman “human trafficking is driven by contextual factors, which defines and limits available and accessible opportunities for human behaviour.”²¹⁷ Closely related to the structural opportunities available to an individual is the willingness to take risk and to trust the actions of significant others. Therefore, individuals fall victims to human trafficking partially because of the trust they have with the traffickers, who are willing to take an additional burden of risk to attain their ultimate goal of accumulating wealth. In the mind of R.K. Merton, “the societal pressure to accumulate wealth and enhance social status, tend to increase the vulnerability of individuals and groups particularly the marginalized and socially disadvantaged into deviant behaviour or anomie such as trafficking for sex exploitation.”²¹⁸ It is within this context that females exchange their bodies as a survival mechanism not just for themselves but also for their families.

Social control theory holds that human trafficking is a form of social binding between family members who rely on the economic, social and emotional support of the family as an institution.²¹⁹ Within such social support and network, women and children are most vulnerable because of their dependence

on the primary head, often the men. Hence, victims are lured into being trafficked by those whom they trust and have grown dependent on namely family members. Ultimately, protecting the fundamental rights of women and girls of all ages requires action on human trafficking particularly for sex business with its documented social and health consequences. “Women’s rights as humans continue to be affected as economic and political instability increase their susceptibility to violence, abuses and exploitation. Just like poverty and famine, trafficking seems inevitable in the absence of a welfare state and the continued imbalance between the rich western countries and the poor countries of Africa.”²²⁰

As long as there are different authors and theorist, the definition of the phenomenon persists to vary because of individual perception of the issue. Let us examine some areas where the problem in definition occurs.

[2.1.2. Problem of a common definition](#)

As mentioned above, human trafficking and prostitution have been in existence. Adapting a common definition of human trafficking has a problem because of the difference in the usage of terms by different authors and theorists. Even if the definition of human trafficking is widely accepted by many governments, international organizations, and civil society organization, human trafficking is still connected with transportation of people from different borders. For instance, the United States Department of State in 2001 understood human trafficking as the larger issue in its annual Trafficking in Persons report, in which forced labour and transnational human trafficking are characterized as subsets of human trafficking overall.²²¹ The United States Governments use of the term is therefore made up with the definition in international law. Whereas the international labour organization use of the term is therefore less in connection with the international definition of the issue. “The international labour organization defines human trafficking as exploitation which involves movement of victims.”²²²

The widely accepted definition of human trafficking stated by the United Nations can be divided into three parts. At least one element from each of the three parts of the trafficking definitions is required to create a trafficking of

persons.²²³

Table 1. below shows the three major parts which should be noticed before the issue is identified as human trafficking. They are as follows:

Table 1. *Identification of Human Trafficking (Act, Means, purpose)*

Act (What is done)	Means (How it is done)	Purpose (Why it is done)
<ul style="list-style-type: none">• Recruitment• Transportation• Transfer• Harboring• Receipt of persons	<ul style="list-style-type: none">• Threat• Force• Coercion• Abduction• Fraud• Deception• Abuse of power• Abuse of vulnerability• Giving and receiving of payments	<ul style="list-style-type: none">• Exploitation which includes:<ul style="list-style-type: none">a) Prostitution and other forms of sexual exploitationb) Forced labour and servicesc) Slavery and similar practicesd) Involuntary servitudee) Removal of organs

This table was shown by UNODC in the Power point presentation given at the Global Report on Trafficking in persons launch event at Foreign Correspondents' in Thailand in 2009.²²⁴

To ascertain whether a particular circumstance constitutes trafficking of persons, one should consider the definition of trafficking in the trafficking in persons' protocol and the constituent elements of the offense, as defined by relevant domestic legislation. "The idea of having a common definition for human trafficking is very difficult because it addresses two different issues. It deals with different terminologies like trafficking in human beings, trafficking in persons, trafficking in women and children for the purposes of sexual exploitation, etc. Often time there is frequent use of trafficking in persons due to the nature of the origin."²²⁵ L. Kelly and L. Regan support the idea that trafficking in human beings is still a problem. They share the view that there are still different definitions depending on the aspect of approach on the issue.²²⁶ They took a stand further saying that there is no common meaning in the contents and dimension of trafficking, different interpretations as regards to the

result of institutions within the particular state as well as between states.²²⁷

To promote more insight towards the fight against human trafficking and the protection of the rights of the victims affected in human trafficking, we shall have a look on how the United Nations and various authors have replied in the area of legislation on human trafficking. The United Nations has made productive efforts towards the welfare of victims of human trafficking by providing instruments for the problem.

[2.1.3. United Nation's Declaration on Human Trafficking](#)

Human trafficking has been the focus of world attention since the first international counter-trafficking treaty was signed in 1904. Attention in the international arena has increased dramatically since the 1990s.²²⁸ The United Nations Universal Declaration of Human Rights of 1948 states that no one shall be held in slavery or servitude. Slavery and the slave trade shall be prohibited in all their forms.²²⁹ Eugenia Bonetti earlier said that for a person to be a slave is to be chained.²³⁰ And this chain robs people of freedom. According to the United Nations Universal Declaration, enslavement is the abuse of another by someone who possesses power, be that moral, physical or economic. It is an expression of a perennial temptation, present in all forms of abuse, to use one's power to own someone else, to dominate them, rather than to respect them in their own integrity and their own capacities.²³¹ "Every person possesses a unique creative capacity. Nothing can be more alien to the concept of the "acting person" and therefore to human dignity, than enslavement."²³²

[2.1.4. Human Trafficking in International Law](#)

Kofi Annan, the former Secretary General of the United Nations in an international Conference on transnational crime stated that: "The trafficking of persons, particularly women and girls, for forced and exploitative labour, including sexual exploitation, is one of the most egregious violations of human rights which the United Nations now confronts."²³³ In the former Secretary General's Speech, he stressed the important of communal efforts in combating the inhuman business of human trafficking. The Secretary also encouraged individual nations to implement the proposals as stipulated in the international

law. With regard to Annan's statement, David Nelken laid more emphasis on where the general accepted definition of trafficking could be found. According to him, an accepted international definition of trafficking is found in the United Nations Protocol to Prevent, Suppress and Punish trafficking in persons, which was passed in 2000 to supplement the Convention against Transnational Organized Crime. Nelken went further to explain that the purpose of the protocol was to safeguard the rights of victims of trafficking seeing them as much, if not more, as victims of the criminal behaviour of the citizens of countries or places to which they are trafficked.²³⁴

Responding to the Palermo Protocol Hargreaves also supported the idea that "the Protocol includes the consent of the victim of trafficking in persons to the intended exploitation as set down in subparagraph (a) of this article shall be irrelevant where any of the means set forth in subparagraph (a) have been used."²³⁵ Again, "the recruitment, transportation, transfer, harbouring or receipt of a child for the purpose of exploitation shall be considered "trafficking in persons" even if this does not involve any of the means set forth in subparagraph(a) of this article."²³⁶ There are other Articles related to the same argument as we can see in Article 1 which states clearly: "For the purpose of the present Convention, a child means every human being below the age of eighteen years."²³⁷

Article 3 of the Universal Declaration of Human Rights by the United Nations of 1948 says that everyone has the right to life, liberty and security of person. Compare this with the fact that different studies show that the morality is drastically lower among victims than others. In Nigeria, for instance, a study shows that the morality is approximately 30 per cent lower among victims of human trafficking than the average. Article 4 says no one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5 states that no one shall be subjected to torture or to cruel, inhuman form of degrading treatment or punishment. Is there anyone that does not think that human trafficking is a degrading treatment? Of course, there is nobody. There is a focus on fighting human trafficking in Europe as well as in Nigeria. Different authors have realized the need to fight against human trafficking because of its tremendous effects on the victims. Many famous NGOs and

International Organizations are out to make awareness in the society on the importance to have adequate support on human trafficking legislations all over.

In December 2000 the international community reached a consensus on a common normative definition on trafficking in human beings, in the “UN Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children to the UN Convention against Transnational Organized Crime.”²³⁸ The Protocol provides a framework for law reform and the criminalisation of this practice as mentioned above in the definition of trafficking in the Palermo Protocol which maintained the international definition as a core reference. Thus:

“Trafficking in persons shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion²³⁹, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, involuntary servitude²⁴⁰ or the removal of organs.”²⁴¹

In the mind of Johannes Koettl, “human trafficking is the process of coercing or luring human beings into exploitation. It is the business of exploitation.”²⁴² Further Koettl shared the view that even if human trafficking is not limited to the movement of people for the sake of exploitation, as defined by international law, human trafficking is the umbrella term for all kinds of coerced exploitation, most notably slavery and forced labour.²⁴³

The trafficking of children was also one of the primary discussions in the Palermo Protocol Forum. Later, the “Palermo Protocol” included a specific definition of trafficking in children as follows:

“Trafficking in children shall mean the recruitment, transportation, transfer, harbouring or receipt of a child for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs.”²⁴⁴

The Palermo Protocol elaborated on the exploitation of children as a key element in the definition of human trafficking. The provision stressed that the trafficking of a child for exploitative purposes, no matter the means that are used, should be considered a crime. Although it's primary focus is the criminal prosecution of perpetrators of trafficking. The Protocol also addresses the rights and needs of women and children who fall victim to traffickers. In order to achieve maximum effectiveness, States that ratify the Protocol need to review national laws and ensure compliance through a national legislative process, using the Protocol as a model.²⁴⁵ For national action to be effective, legislative reform should not only address the criminal area, but rather consider the overall national normative framework to further promote and protect the human rights of women and children. To ensure the prevention of trafficking and the effective protection of child victims, the Palermo Protocol definition needs to be considered in the light of other critically important international legal instruments.²⁴⁶

Having looked into the contributions of different authors on the phenomenon and its effects on the victims along with the definitions of the international legislations, we then investigate how different disciplines interpret human trafficking the connection between the issues with prostitution.

2.2. Theoretical Interpretation of Human Trafficking

In order to combat human trafficking, a proper understanding of what it is and how it is organized is necessary in order to arrive at a solution. Human trafficking is a highly complex problem, and requires more than just one discipline to fully comprehend it. Various disciplines have attempted to analyse and create solutions for human trafficking, but with no adequate solution present, it only seems proper to look at it from interdisciplinary approach. By looking at it this way, human trafficking will be evaluated and seen in the views of multiple disciplines. Instead of being limited to just an overview of what human trafficking is, an interdisciplinary approach will permit many perspectives and insights to be observed.

A variety of disciplines could be used to explain human trafficking; some of

them include economics, psychology, sociology, cultural, political science, and religion. Although all these disciplines could be used, for the purpose of this paper. It will be limited to those disciplines that are most relevant to help succeed when striving to achieve a solution. The most significant disciplines that will help explain human trafficking are economics, sociology, political science and gender perspective, they are considered necessary for a better understanding of the approach needed to arrive at a solution.

[2.2.1. In Economic Approaches](#)

Economics can be used to look at the dynamics of poverty and the endeavours that human beings make to obtain wealth, and then it will be simpler to understand why these women and girls are being sold to human trafficking.²⁴⁷ Economics also looks at how humans choose to use their resources and how money, labour and lands can affect the ability to do so. There seems to be an obvious lack of provisions in the countries that are experiencing human trafficking, otherwise, families would not be forced to sell their children, and women and girls would not have to depend on this industry to make a living. In Nigeria, most of the women and girls that are part of this traffic ring use it as an avenue to earn a living and as a way to earn their independence. “The worst thing about it is that, the parents that sell their children willingly do it in order to make just enough money to make it through the next month.”²⁴⁸ Since there is a lack of wealth and an abundance of poverty in the developing countries, it is important to use economics to make sense of why this shortage exists in the countries like Nigeria where human trafficking is most prominent.

Some economics will be used in order to allow optimal information about human trafficking. Gary Becker in economic theories of crime holds that poverty is a necessary condition for human trafficking, while inequality aggravates the situation.²⁴⁹ The economic theorists focused on the vulnerability without explaining the gravity of the exploiters on the victims.

Strain theories also envisage economic deprivation that increases deviancy; such deprivation is considered as an extra-ordinary strain for youth. “It is the pressures from the society that motivate the youths to engage in human trafficking. Relative deprivation may also be considered to be a type of

strain.”²⁵⁰ Because individuals may feel relatively deprived of a series of things like status, political power, etc., feelings of relative deprivation due to economic can be motivator for involvement in human trafficking and prostitution. Robert K. Merton holds that “many societies place a high importance on economic affluence and social ascent for all its members irrespective of ones situation in life.”²⁵¹ It is the social structural that limits individual access to the legitimate means for attaining the goal of economic success. The failure to achieve positively valued goals like money or status the removal of positively valued stimuli like loss of a valued possession and the presentation of negatively valued stimuli like physical abuse might create some incentive to engage in deviant behaviour (human trafficking and prostitution). “Our report holds that poverty and inequality causes vulnerability of women and girls to human trafficking and prostitution.”²⁵²

Human trafficking is merely one part of the larger picture of systematic gender injustice. Perception of criminal injustice states that discrimination may cause deviant behaviour. This is mainly striking in the informal economic activity surrounding tourism in poor countries. “Mostly women and girls typically shoulder the financial responsibility for children and other dependents, and low-income domestic work is pretty much the only source of earning available to them. Yet the issue of trafficking continuously generates a wealth of opportunities for local men to enrich themselves through actively or passively colluding with local women and girl’s sexual exploitation.”²⁵³ However, its economic benefits for national and international capital are still more striking. Indeed, the airlines which transport victim users half way around the globe and the hotels in which they stay, as well as the travel agents which arrange their flights and accommodation are sure of gaining from this act.

[2.2.1.1. Economic instability in country of origin](#)

The economic instability in the country of origin makes women and girls to migrate for income generation opportunities. This happens because of poverty. The countries of origin do not have sufficient resources to provide these minors and young women with adequate employment for a life with dignity.²⁵⁴ Economics plays such a big role in the reasons why trafficking exists.

“Economic choice theory explains crime in terms of its economic appeal over legal behaviour.”²⁵⁵ According to this perspective, women and girls will be likely to engage in illegal activity when they expect it to be more economically rewarding than legitimate avenues such as employment. Whether it is because of the poor economic conditions where children are forced into the industry, or pointing out how profitable the industry is, the reason is still unclear.

The United Nations Development for Women (UNIFEM) report stated that the dramatic increase in human trafficking has resulted from the combination of push, pull and risk factors. “Some of the push factors like unequal economic growth and the instability in the economy, persistence in war, environmental degradation and family violence in the country of origin.”²⁵⁶ At the same time, women and girls are attracted by the pull factors like economic growth, relative prosperity and peace in industrialized countries to migrate due to increase demand for imported labour. Women and girls are in particular demanded because they are regarded as more compliant and less likely to rebel against substandard working conditions. The most facilitating factor is the involvement of organized criminal groups, for whom human trafficking is a growing source of profits.

[2.2.1.2. Relative reproductive](#)

Human trafficking and prostitution result in an irreparable loss of human resources and reduction in revenue. Human trafficking and prostitution yield no tax revenue, and may even lead to a net revenue loss as a result of tax evasion and money-laundering. There will be a lower accumulation of human capital and a lower rate of participation in the labour market. Human trafficking and prostitution influence the future reproduction of children, who may lose access to education or suffer from health problems where a parent is trafficked and family relationships failed. There will be fewer individuals available to cater for elderly people or children with less resource.

There will be a significant non-monetary economic loss like health related effects because the victims and their families suffer the consequences of the evil. Human trafficking and prostitution most often result in premature death; a possible consequence is the loss of the future reproduction capacity of the

victims. “It is the families and communities of the victims to bear the emotional, psychological and social effects of the premature death of the victims.”²⁵⁷

When the victims are repatriated to the country of origin, the burden of assistance and rehabilitation is shifted to the government of the country of origin, where resources are sometimes very limited. The consequences of the untreated health and welfare status will be manifested in future. Sometimes, families and communities are expected to assume to take on this extra-ordinary human, social and economic burden on themselves.

[2.2.2. In Psychological Approaches](#)

The psychological perspective aims, first, to clarify the concept of low needs on some research, distinguishing it from other related concepts such as those of behaviourism, cognitivism and the deep psychology. “Man has the vocation to carry out in himself his human potential which we find in some authors like E. Fromm and existential needs; A. Maslow and the hierarchy of basic needs; V. Frankl and the need of meaning of life.”²⁵⁸

The concept of needs is used within the theories of the motivation of human need that is situated along with those of stimulus, motivation, instincts, drive, in which even if they are sometimes exchanged for the need will not correspond perfectly. Some psychological associates like the concept of needs to stimulus (behaviourism); in others, it corresponds to the concepts of instincts and impulse (psychoanalysis); more still the process will lead the individual needs to a final end (cognitivism).

In the current *behaviourist* maintain that needs originate from nature and are therefore, physiological that produces certain tension, and motivates an action to search for satisfaction. “A person who is lacking food, safety, love and esteem would most probably hunger for food more strongly than anything else.”²⁵⁹ Curt Bartol is of the opinion that “man reacts to the external stimulus received from the environment.”²⁶⁰

Freud’s *psychoanalysis* holds that “human behaviour, including deviant behaviour is the product of unconscious forces operating within a person’s mind. For Freud, early childhood experiences have a profound impact on an individual’s behaviour.”²⁶¹ Freud believed that “conflicts that occur at different

psychosexual stages of development might hinder an individual's ability to operate normally in the future. Enlisting in human trafficking and prostitution is the result of inadequate childhood socialization, which manifests itself in the need for immediate gratification, a lack of empathy for others and the inability to feel guilt."²⁶² The victims of human trafficking and prostitution are people who are unable to control their impulsive, pleasure-seeking drive. Often because of childhood abuse, women and girls are unable to handle stressful circumstances within traditional society. It is obvious that such women and girls are immature and easily lead into human trafficking by peer groups.

The *cognitive developmental theorists* focus on how people perceive their social environment and learn to solve problems. Jean Piaget argues that "an individual's reasoning abilities develop in an orderly and logical manner. Piaget affirms that children respond to their social environment during their first stage of development in a simple fashion by fixing their attention on interesting objects and developing their motor skills."²⁶³ By the final stage of development, children have developed into mature adults, who are capable of reasoning and abstract thought. Some women and girls are victims of human trafficking and prostitution due to their lack of moral and intellectual development in life.

The concept of moral development in the study of human trafficking states that "youths with lower levels of moral development are likely prone to engaging in human trafficking and prostitution as a means of survival."²⁶⁴ The consequence of no direct link between an individual and the society creates the possibility of anti-social behaviour because they think it is right.

We finally consider human trafficking and prostitution under these three psychological concepts because they will help us understand the psychological effects of the issue. They are: choice theory, inter-generational relationship, and trans-generational trauma.

The *Choice theory* notes that "whatever choice an individual makes, there are always consequences to bear and accept."²⁶⁵ However the theory does not take into account socioeconomic, sociopolitical, cultural worldviews, historical, and environmental circumstances. Being driven into trafficking because of poverty, lack of education, cultural values and attitudes towards girls, consumerism, and globalization leaves little or no real choice. For instance, if girls are choosing

whether they eat once a day, and when somebody comes and offers a possibility of leaving their impoverished situation, supporting their family, and providing them with an opportunity to go to a wonderful place, frequently the girls do not have all the information necessary to make a real choice. Given cultural and economic factors there may not be a real choice about going, even when they know that sexual exploitation may be a possibility. The choice theory states that choosing to engage in human trafficking is a result of an individual decision-making processes. This means that an individual is responsible for his/her choice and thus an individual (victim) is subject to blame for his/her victimization.

Inter-generational relationship is the passing down of cultural values, beliefs, attitudes, and worldview from one generation to the next. Trans-generational trauma occurs when members of a group who have endured shameful and humiliating losses or trauma verbally and nonverbally transmit their memories and associated emotions to the next generation.²⁶⁶ This means that victims of human trafficking may transmit tainted attitudes about childrearing, socialization, and interpersonal relationship to the next generation. Thus, human trafficking and prostitution affect not only the individual who has been trafficked, but also have long term impacts on families, communities, and society.

[2.2.3. In Sociological Approaches](#)

The objective of this section is to gather the main reflections on the concept of human trafficking and prostitution in the sociological dimension. Sociology will help explain human trafficking and the steps needed to come to a possible solution. It will not only present the numbers and fact that lie behind human trafficking, but also the demographics and raw data needed to better understand the issue. Sociology will help explain the pace of social change and will allow for human trafficking to be observed by the use of historical analysis.²⁶⁷ The importance of sociology to human trafficking is awesome, because not only can it be used to look at the victims but also at the traffickers that are committing the crime. Since human trafficking deals with people and society, it would be necessary that sociology would have to be drawn on to understand the issue.

One of the best theories to explain human trafficking is the *conflict theory*, that

is, “inequality in employer-labourer relationships. Emile Durkheim holds that there are different groups in society; there are conflicts between these groups that generate economic inequality.”²⁶⁸ Human trafficking is the result of excessive ambition that creates a market for trafficking with men, women and children who are engaged in all forms of forced labour, including agriculture, domestic service, construction work and sweatshops, as well as sexual exploitation. The groups that conflict here are the traffickers and the industries that surround them with the victims and all those who use them for their own benefit creating a demand. The conflict theory states “human trafficking and prostitution exist due to power, status and discrimination in a particular culture.”²⁶⁹

In the *functionalist perspective*, “wealth, power and prestige are the three essential rewards that the society allocates to those who excel in conduct that is socially desirable, and that are used as means to force people to perform unpleasant and difficult jobs.”²⁷⁰ Because of lack of jobs, low wages and high cost of living caused by inflation these create an opportunity for human traffickers. “Humans are unique; there is a need to produce satisfaction for our material needs and wants in terms of food, clothing and housing.”²⁷¹ The impossibility of the government fulfilling these needs create the desire in their citizens to emigrate and look for better opportunities, and it is there that they become a prey for heartless human beings who lure them with false promises. Trafficked people usually are seduced with untruthful promises of employment, better pay and security.

When they arrive to their destination, they discover they have been lied to and suffer a series of abuses. Drug traffickers belong to powerful criminal organizations that enrich selling human beings and their services. Conversely, trafficked victims usually belong to lower social status and that is why they fall victims to the business.

The fundamental causes of human trafficking are social and economic forces that function within the society. The criminal system operates on behalf of criminal organizations who are rarely prosecuted for these crimes.

Structural Functionalism argues “the extent to which social issues are related to social stability and instability. Social stability is expressed in the kinds of jobs

that victims of human trafficking undertake.”²⁷² We find them not only doing sexual services, but in all areas such agriculture, domestic service, construction work and factories. Due to the low cost that traffickers have to pay for this kind of slavery, the business becomes a very profitable venture. Sometimes people undertake unpleasant jobs that may be harmful because of the rewards they desire to gain from the job. Bernard Barber pointed out that the primary reward which each individual should seek in a given job is “individual prestige.”²⁷³ Barber’s thought was based on self satisfaction in ones activity, otherwise it becomes enslavement.

The instability exists in different areas. Jobs for the general population are reduced. Sexual slaves live in deplorable conditions and lack hygiene, increasing the chance of getting sick and transmitting sexual diseases. Since human trafficking is an illegal business, the places where they take place do not meet health and safety standards. The trafficking industry also generates violence, increasing the number of victims and death for people in the country.

Interactionism: Our question should be based on whether human trafficking and prostitution are products of rational choice and symbolic interaction? Human trafficking is not a product of rational choice, but it is influenced by the desire to satisfy basic needs and progress in life. The traffickers take advantage of peoples dream and promise them employment abroad with secure pay. Trafficked people become slaves in other countries while they perform all kind of services. The majority of trafficking is done by networks of smaller groups that each specialize in a certain area, like recruitment, transportation, advertising, or retail.

Interractionist, Edwin Sutherland believed that “deviant behaviour is learned from interpersonal interaction with others.”²⁷⁴ Human trafficking therefore overlaps with corporate crime because of the mode of organization. The *Symbolic interactionists* tend to understand the micro elements, the face-to-face, everyday actions and interactions of individuals. They maintained that people act as they do because of how they define situations.²⁷⁵ Therefore, those individuals involved in human trafficking have created their own social system, with a hierarchy, an internal police force, and their own laws.

[2.2.4. In Gender Approaches](#)

The cultural perspective on human trafficking and prostitution address sexual exploitation and gender differences and inequalities in the magnitude, causes, impact and consequences of the business on the victims. We should consider the gender perspective under the biological differences and socially constructed strata which pave ground for human trafficking and prostitution. A gender and Rights perspective divides the factors that contribute to women and girls vulnerability to trafficking in human trafficking and prostitution into two groups. They are: the demand and the supply group.

On the demand side, structural adjustments and changes in the relative share of economic sectors invigorated by globalization have created changes in the international division of labour and labour market demand.²⁷⁶ This occurs because of increased demand for foreign workers in domestic and care-giving roles, and the lack of an adequate regulatory framework to support this; the low risk/high profit manner of trafficking encouraged by a lack of will on the part of enforcement agencies to prosecute traffickers; the ease in controlling and manipulating vulnerable women and girls; lack of access to legal redress for victims of human trafficking and devaluation of women and girls human rights.²⁷⁷

On the supply side, unequal access to education that limits women and girls opportunity to increase their earnings through skilled jobs, lack of legitimate and fulfilling employment opportunities, less access to instruction on job opportunities and traditional community attitudes and practises which tolerate violence against women and girls.²⁷⁸ It has to be understood that gender injustice is one facet of the larger problem of inequality and exploitation against women.

[2.2.5. In Political Approaches](#)

This section will be used in order to see what governments all over the world are doing to fight the phenomenon. The political science will help to examine how political system, public policies and political behaviour all play an important role in the existence of human trafficking.²⁷⁹ Political science also shows “how the world is handling human trafficking and how there tends to be an absence of government intervention. Although there are some reports of the United States putting trafficking high on their agenda of things to do, it seems

like there needs to be more interaction between countries in order to achieve success at eliminating the menace.”²⁸⁰ With proper leaders and officials, and governments that are more proactive like the United States, then the possibility of seeing a change becomes much greater. For instance, in Nigeria, there are shelters for victims of human trafficking, but there is still need for many more shelters in the country. Political science will help not only with understanding the scope of government interaction but also with explaining and understanding what kind of crime human trafficking is and the steps needed to tackle it.

[2.2.6. Human trafficking in the Social Teaching of the Church](#)

The Catholic Social Doctrine on human trafficking condemns enslavement of human beings. It says human trafficking is a fundamental insult to human dignity.²⁸¹ The effect of the evil trade is that the victims are stripped of their rights to liberty, dignity, security of person, the right not to be held in slavery, the right to be free from cruel and inhuman treatment, and-for the young victims-the other rights they are entitled to as children. John Paul II in his statement in 2002 affirmed “The alarming increase in the trade in human beings is one of the pressing political, social and economic problems associated with the process of globalization; it presents a serious threat to the security of individual nations and a question of international justice which cannot be deferred.”²⁸² Trafficking of women and girls today is strongly linked with prostitution. The phenomenon has taken the place of slavery in this millennium.

The Second Vatican Council highlighted the fact that women’s fundamental personal rights are not being universally respected. Such is the case of a woman who is denied the right and freedom to choose a husband, to embrace a state in life, or to acquire education or cultural benefits equal to those recognized by men. The Holy Father, John Paul II, wrote an exhortation dedicated entirely to the dignity of women and womanhood, titled *Mulieris Dignitatem*. According to the Pope, “the Church desires to give thanks to the Most Holy Trinity for the Mystery of women and for every woman for all that constitutes the eternal measure of her feminine dignity, for the great works of God, which throughout human history have been accomplished in and through her.”²⁸³ The same Supreme Pontiff noted in a letter to Women that “women’s dignity has often

been unacknowledged and their prerogatives misrepresented; they have often been relegated to the margins of society and even reduced to servitude. This has prevented women from truly being themselves and it has resulted in a spiritual impoverishment of humanity.”²⁸⁴ The Holy Father went on to “condemn the widespread hedonistic and commercial culture which encourages the systematic exploitation of sexuality and corrupts even very young girls into letting their bodies be used for profit.”²⁸⁵

In the Apostolic Exhortation *Ecclesia in Africa*, the Holy Father devoted a paragraph to the Dignity of the African Women. There, he acknowledged that “one of the characteristic signs of our times is the growing awareness of women’s dignity and of their specific role in the Church and in Society at large.”²⁸⁶ The Holy Father concluded that “The Church deplores and condemns, to the extent that they are still found in some African societies, all the customs and practices which deprive women of their rights and the respect due to them.”²⁸⁷ The Catholic Bishops Conference of Nigeria referred to the cultural practices in Africa which confirm the teaching of the Holy Father. In many traditional African societies today, prostitution is looked upon as a monumental disgrace for the person engaging in it and her family. In some cases, it is even an abomination. The person engaging in it is ostracized, and is required to perform certain religious rites before she could be readmitted into the society.²⁸⁸

The Second Vatican Council also talked about “Slavery, Prostitution, the selling of Women and Children, and disgraceful working conditions where people are treated as instruments of gain rather than free and responsible persons.”²⁸⁹ In human trafficking people are used as “infamies” which “poison human society debase their perpetrators” and constitutes “a supreme dishonour to the Creator.”²⁹⁰ Infamies mean using human as commodity. Such situations are an affront to fundamental values which are shared by all cultures and peoples. The value rooted in the very nature of the human person is not considered by traffickers in this regard. Pope Benedict XVI emphasized the evil of human trafficking when he said: “one of the recognizable signs of the times today is undoubtedly migration, a phenomenon which during the century just ended can be said to have taken on structural characteristics, becoming an important factor of the labour market worldwide, a consequence among other

things of the enormous drive of globalization.”²⁹¹ The Vatican Council affirms “Where men are treated as mere tools for profit, rather than as free and responsible persons, all these things and others of their like are infamies indeed, they poison human society, but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are supreme dishonour to the creator.”²⁹²

2.2.7. The Social Problems of Edo Women and Girls

Discussion about the concept of a problem is integral to general well-being. The problem of mothers of victims, the victims and the vulnerable girls signifies recognizing the influence factors on women and girls as a result of frustration of their needs. The general problem of the mothers of victims, the victims and the vulnerable girls identified in the research, increases the probability that the group suffers the problem. The consequence in human trafficking increases the probability that women and girls will become victims. The necessary remedy to youth vulnerability involves identifying their problems, determining how the problem works, making each group be aware of its problem and providing practical activities to help each group resolve its problem and be able to help themselves to prevent the increase.

The problems were based on the individual, the environment and social context. Also some problems came from the family, community, school and peer group. Particular attention was devoted to the social context of the individual like group membership, interpersonal relationships and cultural expectations and the study of these processes in a natural setting over a significant time period in order to understand the social effects of the problem.²⁹³

The factors identified during the process of our study as mentioned below will be assumed as the general problem for the mothers of victims, the victims and the vulnerable girls of human trafficking. The factors will also help us to verify the general and specific hypothesis. The particular hypothesis will be arranged in different areas as expressed by the respondents. In the first place, we verify the existence of the risk factors and different factors which increase the risk of being trafficked. Despite the local problems at the local level, the major risk factors are poverty or lack of knowledge about human trafficking. Therefore, it is absolutely

necessary to investigate if the risk depends on family structure, relationship in the family, economic condition, and lack of knowledge about human trafficking.

[2.2.7.1. Family condition](#)

The hypothesis is set on the area of the family condition based on demographic factors like social status, household income, level of poverty in the family, social class affiliation and individual influences within the family. There have been many studies throughout various parts of the world demonstrating that the family has two major roles to play in the socialization of an individual: First, it prepares the individual for the roles he/she is to play by providing him/her with the necessary experience, adequate behaviour, beliefs and values. Secondly, it communicates the content of the culture from one generation to the other and provides for its persistence and continuity. Today, some families no longer live in the traditional family system, meaning they are neither traditional nor western. This transitional family system has two consequences:

On the social level: problem of pursuit of wealth, individualism, consumerism and quest for power.²⁹⁴ *On the cultural level:* problem of poor human relationships, poor ethics and low value. If the physical and psychological environments of an individual do not provide the starting ground for an individual, the tendency is the adapting of abnormal behaviour. This is the reason why many trafficking prevention theorists broadly assume that, no matter the local context, poverty is among the key vulnerability factors of the knowledge about human trafficking. With Reference to the model of Chicago School concerning a territory which is socially disorganized and disintegrated due to poverty and cultural ideology. It is resulted that young people in such territory are prone-to delinquent behaviour. We affirm that deviant behaviour is not a failure of self-control but failure to internalize the appropriate values or habits.²⁹⁵ It is not often proper to move forward with poverty alleviation programs along with awareness raising, without first investigating whether the key push factor of human trafficking in the given environment truly is household income.

[2.2.7.2. Relationship in the family](#)

The family is very important to the total making up of the child. It is in the family that a child learns how to identify itself with the ethnic group, culture, religion, social class and even how he/she views himself/herself as a male or female. When the child is able to identify whom he/she is within the family, then, he/she will have a sense of belonging in such a family. It is through this primary identification that interaction of love and proper human relationship between the members starts. When the child does not learn from the family how to respect the authority, obedient, norms, accept others and assume responsibility, the tendency is for such child to deviate from the normal rule of the society.²⁹⁶

Cyril Ofoegbu emphasized that type of parent-child interaction and the child's upbringing depend on the methods of control parents are using like authoritative, partnership and permissive.²⁹⁷ When a child grows in a family characterized with physical, verbal violent coupled with constant punishment and scolding, such child learns nothing other than aggressive behaviour. A disintegrated and inharmonious family is not adequate for the personal, moral development of its members. The variables contribute to less of a possibility for self-esteem and valuation of others. The consequences are: low production, loss of job motivation and social disorganization behaviour. Because there is no parents-child cordial relationships the girls among its members involve in abnormal behaviour as the case with women and girls who engage in human trafficking as a result of violent environment. Another influential factor is failure in the paternal role or maternal role in the life of the child, such a child has interaction problem with the opposite sex.²⁹⁸ Attachment to only a single parental figure has its effects in the personality development, probably will have problems with inter-personal relationship.²⁹⁹ Researches have shown that family disorganization directly or indirectly influences child's development, and ultimately increase the rate of delinquency and crime.

[2.2.7.3. Low education and lack of job](#)

Education is one of the most important mechanisms for socialisation. Despite the wide variety of human cultures and numerous variables within the society, education is the most available means for individual integration and self-

actualization. Within the society, the school transmits information and makes individual enculturated into a particular society.³⁰⁰ School also helps to preserve cultural heritage. The lack of education or low level of it makes an individual vulnerable to any male-adaptive behaviour. Research on human trafficking has proved that low education and lack of understanding about human trafficking are necessarily key contributing risk factors to vulnerability of human trafficking. The reasons are: first, lack of financial assistance for the long duration in school and high cost of school materials. Secondly, lack of job opportunity for youths who desire to earn high salary and elevation of family socio-economic status. Our hypothesis is about the reasons why youth are vulnerable to human trafficking.³⁰¹ That refers to low socio-economic status; residential condition and racial heterogeneity provide fertile soil for women and girls vulnerability.

2.2.7.4. Peer group influence

Apart from the family which in most cases is more authoritarian and more likely to transmit traditional values, the peer group normally offers a more equal opportunity experience. D.O. Owuamanam and S.V. Kobiowu define peer group as equals, composed of individuals who are equals or new equals.³⁰² Within the peer group, there is the “significant others” which George Herbert Mead describes as a process whereby young people seek the approval of others who are close to them, important to them and who provide reinforcement.³⁰³ Using the symbolic interactionist approach, Mead stressed that the self arises out of the social act of communication, which is the basis for socialization. For Mead, there is an inherent connection between the development of the human mind, the human self and the society.³⁰⁴ So, the Peer group relationship helps the youths form a strong social bond among themselves for their psychological well-being and to maintain their reputation within the peer group.³⁰⁵ Sometimes, the peer group members engage themselves in destructive activities which endanger their lives. They associate themselves in risk behaviour which is harmful like smoking, alcohol abuse and drug abuse and deviancy. The significant and efficacy of their relation depend on the quality of their relationship and their values.³⁰⁶ Most of the time they stay together, they either engage in substance abuse or practice abnormal behaviour. Most often, they presume that the

behaviour practiced within the group is normal because such behaviour has been agreed and accepted among the members.

In effect, there is an increase in risk behaviour among the peer groups in relation to risk taking in different ways. They spend most of their time in consumerism, social activities like staying along the road, watching Television, playing games, and programming means of getting immediate money.

We conclude that the involvement of peer group in deviant behaviour depends on the quality, organization and function of the characteristics of the relationship within the group members and the activities they practice in the group.

2.2.7.5. Social change

D.L Dubey et al defined Social change as a process whereby patterns of an institution are modified and transformed to new sets of social behaviour and structure.³⁰⁷ Social change has affected and is affecting the life of many people especially in Nigeria today in different contexts.

On the family level: The family life is undergoing serious changes because the family traditional system is gradually losing its bond due to the western influence and industrialization. Many families are unable to meet and solve a part of their basic needs or problems. Under such condition, the family system starts to make adjustment which might not be favourable for the entire family members. In a situation where the parents are employed, the child may not necessarily be taken to a day care centre but may be under the care of a housemaid or relations at home.³⁰⁸ Sonya Michel also supported the idea of day care in providing the basic care for children by saying: "...day care can provide children with a number of important benefits, including improved social, cognitive, sensory and motor skills."³⁰⁹ This means that the role of women in the family is diminishing. Some major factors like: when the couple live apart. The man lives alone in the city trading or working or lives with one or two of his children. The woman lives in the village with the other children. The man comes mostly on week-ends or at intervals. Furthermore, if the couples are uneducated and live in the village, the man is either a farmer, hunter, carpenter or any low paying job while the woman is a trader or housewife. Other low factors are: joblessness, polygamy. J.O. Ezeokana, noted the irreparable effects of social

change in the family when he said: “the new economic power of the spouses could lead to an independence that would have adverse effects on the family.”³¹⁰ The change does not only apply to the labour force but affects human development within the family.

On the cultural level: Social change has constituted to a low regard for society norms and values and poor ethics. It has increased the culture of competition, use and throw-away, domestic violence, family dysfunction and discrimination of women. There are changes in forms of a relationship at personal level, such as family conflicts and divorce. This has caused economic depression, unemployment and migration for greener pastures, which spurs women and girls to involving themselves in sex exploitation.

On the social level: The life in the society today is based on power, money and consumerism and egoism. The society honours people with affluent wealth without asking the source of it. Social changes brought about changes in characteristic behaviour and ways of life in Nigeria like variation in patterns of fashion, religion, marriage customs, institutional and social values and attitudes.

Social change in itself is good if it is slow and evolutionary. The problem with the Nigerian social change is because it is rapid and unstable. It is caused by globalization, demand from destination country, border insecurity, conflict and displacement of priority.³¹¹ Social change should be used to organize the life of its members in a manner that befits living not vice versa. The evil of human trafficking persists today because of the quest for power, money and self satisfaction to the detriment of the vulnerable people.

Conclusion

Human trafficking has been a tremendous problem in our society today and efforts should be made to tackle it. The numbers of women and girls who have been trafficked have mounted to millions every year both those who alive and those who died on the way. The whole world has realised the need to fight against human trafficking because of its tremendous effects on women and girls involved. This terrifying issue is spreading rapidly all over the world like kerosene in water. Some of the countries deeply involved for instance starting from Africa to Asia, to Europe and America.

The fact that human trafficking is flourishing in many societies worldwide and that increasing numbers of women and girls are being made into sexual instruments for men's pleasure, deep concern should be given about the harm to women in sexual exploitation. The gap between rich and poor and the growing economic, social and political inequality between men and women in many parts of the world, creates the conditions for sex trafficking. It is necessary to recall the 1949 Convention on the Suppression of Trafficking and the Exploitation of the Prostitution of others and Article 6 of the Convention to Eliminate Discrimination Against Women.³¹² We call upon governments to combat human trafficking by focusing on the demand for sex trade and to draft new legislation with penalizes not only the traffickers and pimps but also the men who buy women for the sexual exploitation.

As mentioned above that poverty is a co-existing factor to human trafficking, not a root cause of it. It is true that many migrants from poor countries flee their countries in order to escape poverty for better job opportunities abroad. It is also true that they sometimes are preyed upon by human trafficking in one way or the other. However, this does not mean that poverty itself is causing victims to be trafficked. Rather, government's economic mismanagement, corruption, lack of policies on women's rights contribute too. The culture that embraces, even promotes sexual and labour exploitation are to be blamed for the ongoing evil of human trafficking around the world.

There are three elements to bear in mind while combating human trafficking. They are: *upholding human dignity* which means that every human person should have equal value, respect and be accepted despite the sex. Secondly, *fighting against poverty* entails focusing on poverty reduction and sustainable development through joint cooperation. Moreover, emphasis should be placed on the protection and realization of the need and rights of the poor people living in abject poverty. Thirdly, *promoting and defending of human rights* which depend on culture and religious restrictions as well as negative historical perception of women that should be combated. Some cultures and traditions regard women as inferior to men thereby socialising them to accept the fact that the male gender is the norm. It is necessary that every person be given equal human rights in every aspects of life like right to education, protection and freedom of movement. The

government should avoid discrimination on food allocation and health care between men and women.

Combating the evil is very important and yet little attention is attached to it. A person who is trafficked and has borne physical and psychological signs of abuse and violence is a worthy target for help. Deviating media attention, donor funds and political will primarily towards the visible end result of the cycle of abuse and exploitation will not resolve the problem of human trafficking and prostitution. The issue is addressing what allows the evil to occur in the first instance to ensure that human trafficking and prostitution will be prevented. Recalling the event of 2008 where United Nations urged individual nations to consider in whatever way they have failed to take the effective measure necessary to combat the menace which having failed, have contributed to an increase of the phenomenon which we try to combat today.³¹³

This could be possible if there is proper collaboration and cooperation among nations. With such collaboration and cooperation the effort is successful. Therefore, a joint cooperation is of the utmost importance in the fight against this millennium evil which has taken root in this modern society.

Furthermore we take an integrative look at the socio-political situation in Nigeria. It is important to examine the condition of women and the causes of human trafficking and prostitution and it's persistent. The second part of the chapter will discuss the family condition, economic situation of Edo women, and the influence the culture and traditions have on them. Finally, the reasons why the majority of women and girls are involve in human trafficking and why some youth nurse the ambition to join in the evil.

CHAPTER THREE

HUMAN TRAFFICKING AND PROSTITUTION IN NIGERIA WITH PARTICULAR ATTENTION TO WOMEN AND GIRLS IN EDO STATE

The scope in this chapter is to give an overview of human trafficking and prostitution in Nigeria and to give a detailed analysis of the condition of Edo women and girls in such a way that we can discover their needs and their problems and their readiness to travel in order to verify some hypothesis concern the risk they encounter, they and their vulnerability towards human trafficking.

The main causes of human trafficking and prostitution in Nigeria are poverty and widespread illiteracy. Due to the high rate of poverty, many Nigerians of school age are not in school because they can not afford it, thus those with minimal education and who lack skills acquired to secure good jobs often fall easy prey to traffickers who deceive them with tales of good jobs in the cities in case of internal trafficking and greener pastures abroad for trafficking across borders.

Although Nigeria has enormous natural and human resources, corruption takes a serious toll on the country's economy. "Nigeria has acquired a reputation for being one of the leading African countries in human trafficking with cross-boarder and internal trafficking even in the midst of abundant resources."³¹⁴ Decades of military regimes in Nigeria have led to the institutionalised violation of human rights and severe political, social and economic crises. This negatively impacts the development of community participation especially women and girls despite international institutions designed to advance their causes. In addition,

“the oil boom in the 1970s created opportunities for migration both inside and outside of the country. This created avenues for exploitation, for international trafficking in women and girls for forced labour and for prostitution.”³¹⁵ In some communities in Nigeria, the wealthy are accorded with honour and respect without bothering to find out the source of their wealth. This at times makes people engage in all kinds of vices to acquire wealth. The society stratifies people into groups of the ‘haves and the ‘have-not’ and some people out of desperation to belong to a better social class or at least pull through the poverty line fall into the hands of traffickers.

The problem of analysing the specific condition of women and girls from Edo State is determined by diversity of cultures living in the Edo State. Based on that, we investigate the natural life of Edo people within their State, and try to understand the motives of the majority of Edo women and girl involve in human trafficking and why some vulnerable youths desire to join the trade despite the risks, the awareness and government efforts to stop it. The information gathered will be analyzed. Such investigation provokes some uncomfortable questions: why human trafficking is so common in Edo State?³¹⁶ What motivates the youths to join in the business? Is Edo State the poorest State in Nigeria?

We examine the testimonies of some victims of human trafficking and the reasons of some single mothers purposely persuade their daughters to join the business and the youths motives for desiring to be involve in the act despite the risks.³¹⁷ Finally, we look into the efforts of the Edo government, individual organizations, and the Nigerian Church to combat the incredible inhuman atrocity which is not only present but a reality in order to put an end to it.

3.1 The Geographical and Political Context

The country lies in the western coast of Africa, because of the number of its citizens. “Nigeria is regarded as the largest country in Africa. Nigeria has a landmass of 356,668 square miles”³¹⁸, stretching over an area between 3° and 15°E longitude and between 4° and 14°N latitude. The population of Nigeria when she got her independence from the United Kingdom in 1960 was estimated to be 52 million. According to the report of the March 2006 population census in Nigeria, the country now has a population of 140.0 million, which placed her as

number 10 in population among the 193 nations of the world.³¹⁹ The rate of population increase is alarming. United Nations (UN) has estimated that in the year 2015, the country's population will be put at 161,726,000 at the current growth rate of 3.3 percent.³²⁰ Our study limits itself to the Edo-speaking people of Nigeria.

Edo State was carved out of the defunct Mid-Western State which was carved out of the Mid-Western Region in 1963. Mid-Western State remained complete as part of a twelve-state Federal Structure created by General Yakubu Gowon Administration in 1967. The State was renamed Bendel State by General Olusegun Obasanjo in 1976. It remained intact during successive creation of new States by General Ibrahim Badamesi Babangida until 1991 when it was divided into Edo State and Delta States. The Capital of Edo state is Benin-City. According to the 1991 Census, the population of the state was 2,159,848 million persons.³²¹ The 2006 population and housing Census for Edo state was 3,218,332.³²²

3.2. The condition of women and girls in Edo State

The scope of this research in Edo State is to analyse in details the conditions of the women and girls in Edo State in order to discover their needs and their problems in view of verifying our findings with the hypothesis to enable us give reasons why youths nurse the ambition of join human trafficking. It will treat the origin and the geographical position of Edo people. It will also consider the Edo family system including their living condition; the population in the family and their culture and tradition. The role of women in the family shall be examined.

3.2.1. Edo cultural and traditional practices

We review some cultures and traditions of Edo State mostly those which influence women's lower status in relation to men. Edo state cultures and traditions like in any other society had rules that governed the lives of the people particularly during the colonial era. With the colonial and post-colonial times, some of these cultures and traditions have undergone some changes and moderations. Some indigenes no longer keep to some of the cultures and traditions they consider outdated.

Cultures differ from place to place on earth. There is no one culture inferior or superior to another. All cultures possess some positive structures, symbols and values. “Cultures carry equal weight, pass equal validity and originate from the same human need to explain human existence and regulate human behaviours.”³²³ To exchange one culture for another, therefore, is to destroy the very root from which human society has sprung. The Bini culture was so precious that Iro Eweka cited Egharevba’s book titled: “Bini Titles” where Egharevba wrote: “how much of our culture, up to and including the reign of Oba Akenzua II, have we forgotten or retained?” “what is the right posture to be taken .up by the Osodin.”³²⁴ These questions came up during the tenth anniversary of Akenzua II Oba of Benin City.

The Edo people believe that their Kings come from the Sky or more appropriately, from Heaven or God. It is a belief which explains why the Oba or King is the embodiment of the culture of the Edo people. “The story of the Edo people cannot be written without reference to their King or Oba. Therefore, everything revolves round the Oba. For instance, a mature man would be appropriately referred to as Okpioba (Oba’s man) on the other hand; a woman would be referred to as Okhuoba (Oba’s woman)”³²⁵

Considering the political life of the Edos, they have a centralized government. The Monarchy is centered in Benin-City. All the clans have different functions which they perform at the Palace. For instance, the Esans are principally the medicine men and warriors of the ancient empire. They are the medical practitioners. The Esans dominate the chieftaincy groups responsible for the Oba’s well-being. The Afemais (Ivbiosakon) are the dental surgeon of Oba’s palace.

According to Isaac Izoya, there are some expensive Edo traditions which are highly regarded and valued till today. Some of these traditions are: Edo traditional attires which are fashioned in the traditional male stile of dressing, the women mode of dressing which is “buba”³²⁶ and wrapper. Apart from that Edo is blessed with a large coterie of nationally and internationally renowned performers. “Edo state has a very rich tradition of festivals and masquerades through which the people either appease the various gods and goddesses, initiate men and women into age-grades, or as a traditional get-together.”³²⁷

Although the Edos love and respect their tradition there are some traditional practices which are harmful to the lives of women and girls such as dehumanizing widowhood rites. In some parts of Edo state, “the wife of a deceased husband must perform a host of rites.”³²⁸ Thus, she is subjected to taking an oath declaring innocence of involvement in the husband’s death. In some rural areas, the oath is administered with insistence that the widow must drink and bathe with the water used in washing the husband’s corpse. In Esan land for instance, a widow must shave all her hairs (both head and pubic), wear the same dress or clothes for a year, sleep on the bare floor, eat with broken plates and not wash her hands for a number of days or months, it is most disturbing that it is mainly women who insist that these harmful rites be done. Another opinion contends that the mourning periods for widows in some areas are three months in which the widow does not take her bath during the period of mourning. It is heart-breaking that widowers mourn for their dead wives only for seven days after he continues with his normal life.³²⁹

Nowadays, the situation has drastically changed among the Edo people. Formerly, each family in Edo state had a special morning greeting. The word used for good morning is different in each case, so that one can identify from which family a person belongs through the salutation he/she gives. Today, some Edo people are ashamed to identify themselves with their families. Because of the desire for white-man way of life, it has contributed to the Edos losing their precious cultural and traditional heritage. Some of the old generation is reluctant to impart the Edo cultures and traditions to their young ones because they prefer the western way of life. “To exchange one culture for another, therefore, is to destroy the very root from which human society has sprung.”³³⁰ And this destruction is what Egharevba has sought tirelessly and with indefatigable consciousness to avoid in respect of Edo culture. The question is: Is the Edo state richer or poorer for what they have lost or gained? What, today, is Edo cultural identity? Why is human trafficking so common in Edo State than other States in Nigeria? Why are women from Edo state so-regarded as objects to be bought and sold? The reasons why human trafficking so common in Edo State has been explained in the introduction of this chapter. The rest of the above questions are left for the readers of this work to be answered individually.

In this our research we want to verify the prevalent factors that cause human trafficking and prostitution in Edo State. We will indicate three of the fundamental factors and we will also verify them: The mentality of some mothers from Edo State on what their daughters can do to earn a living for them. The parents see human trafficking as a lucrative way to get rich quick and thus they want their children to be involved. It is alleged that the earlier girls who are involved in human trafficking and prostitution from Edo enjoyed trafficking because they got rich from it and made a living out of it. They build houses, bought cars. Many of them are now mentors of the vulnerable girls who are ready to enter into human trafficking and prostitution. Some of the vulnerable girls because of the concrete situation of life they find themselves in, take a risk of seeing trafficking and prostitution as the easiest way to get money to change their life and to help their families, solicit in this urge, the girls involve themselves in human trafficking.

3.2.2. Religious beliefs and Religious practices

In the traditional Edo ideology, the universe is divided into two planes of existence. They are the visible, concrete world of everyday life (agbon) and the unseen spirit world (erinmwin) created by Osanobua and inhabited by him, other deities, ancestors, spirits and supernatural powers.³³¹ These two coexisting powers are not inviolable. They intervene in the daily lives of the people and powerful people draw upon the forces of the spirit world to perform their daily power. Because the Osanobua is old, some people direct their worship towards other deities who are the children of Osanobua. Osanobua or Osa is the Chief or Supreme God. He is the creator of everything in the Universe. “Everybody is free to pray to Osanobua for personal needs like health, children and progress.”³³² Among the Edos, Osanobua was never imported from abroad.

According to the order of importance, the Bini believe that Olokun³³³ is the most important of all these deities, because it is the eldest son of Osanobua. Olokun is to Bini as Athens is to Greeks. It is the god of the Sea. It is the giver of good luck, riches and children. It plays a great role in Bini religious life. It is most widely worshiped in Benin especially among women who join local congregation to pray and sacrifice for children. Ogun is the god of Iron and

Metal. The mechanics and Taxi drivers venerate it. There are other several deities like Osun is the deity of medicine and charms, mostly worshipped by professional doctors (herbalists) to ensure the effectiveness of all forms of medicine.³³⁴ Ogiuwu is the god of death. He eats human flesh and human blood is the fluid he drinks. Ofoe is his messenger. Obiemwen is the mother of human beings. It is described as equal to the Greek goddess Uranus. She is the goddess in charge of child delivery.³³⁵ The worshippers of these deities and the shrines dedicated to these deities are found in villages and in city, although the central shrine and the chief priests of Osanobua, Osun and Ogiuwa are in Benin City.³³⁶

There are two major categories of religious specialists in Benin. They are the Priest (Ohen) and the Diviner/herbalist (Obo).³³⁷ The Priest can be either male or female. He/she undergoes a long period of initiation rites before specializing in performing a wide range of ceremonies and communicating directly. Sometimes, this is done through trance with his/her patron deity.

The religious practices in Edo state reflect gender inequality. Like the Egyptians, the Binis believe in many gods and life after death. Their religion took root from many sources. Some gods and beliefs or the guiding Spirits of every family were inherited from the first people who settled in Bini. Some were introduced by Obas, and others were initiated by priests and religious men and women. Despite that, the Binis also worship various deities and ancestral deities. These include the following: Esu is the Devil. He is the god of hell. He is the director of art, power, cunning and all knowledge. He is more feared and better served than the good God who is harmless. And misfortune is taken as his handiwork. The Spirits of the departed (Erinmwin N'owa) are also worshipped by Edo people. The Erinmwin N'owa is the dead in the Spirit. These are the ancestral or lineage shrines. There are two types of Erinmwin N'owa: Ukhure and Edion.³³⁸

The Ukhure is the Individual or named ancestors with particular genealogical reference are the subject of domestic ancestor worship. When a father or mother dies in Benin, the children make an Altar aro-erinmwin in his or her memory. It is here sacrifices are made. The senior son acts as priest to his father, interceding on behalf of all descendants through his late father to the ancestors. Ancestors are assumed to punish offences such as incest, adultery by wives and several

offences detrimental to the family name. Oaths are taken upon the family Altar. The Edion is the collective ancestors or predecessors of a general body. The Edion spirit is believed to be both the original occupiers of the villages and all elders who had lived in the territory and were buried there. The Edion (Ancestors of Edo people) is the keeper of peace in the land. Almost all Benin villages have Edion which is called Ogwedion. The entire Binin dynasty has the Edion Edo shrine where Esogban (King of witches) of Benin presides over.

3.3. The Family in Edo State

The description of the family condition in which the women and girls live in Edo State will help us have an idea how families train their children during the colonial period. We will analysis two types of families that exist in Edo State today, the nuclear and extended family. We will also consider the role of women at home and the level of poverty in the family despite the living condition. Finally, we will examine the demographic characteristics of females in regard to their population within the State.

Edo people live in compact village settlements ranging in size from small to towns of several thousand people. The primary unit is the household, which varies in size from a single man to an extended family. This family can consist of a man with his wife or wives and their children and, in some cases, married sons and their wives and children and even younger married brothers. Widowed or divorced mothers, daughters, and sisters can live there as well. If the marriage is polygamous, the wives and their children all live in separate apartments within the larger compound. Women past childbearing age often move to their own houses.

In a standard family, the man is the head and leader of the family while the woman is to undertake household duties such as cooking, cleaning and washing, child-bearing. Women are expected to make themselves sexually available to their husbands and to seek their husbands' permission for most of their movements. Moses Iorapuu confirmed the above statement thus: "Women are more or less emotional providers, promoting care and nurturing for the husband and children."³³⁹

In pre-colonial times the family groupings in the city were much larger, since

the chiefs had more wives and children and numerous slaves and servants. Thus the households of high-ranking chiefs might have included several hundred people. Today in Edo state, the average size is seven to ten per household, and the number of nuclear families is increasing.³⁴⁰

[3.3.1. Women and Marriage](#)

In Edo state marriage means Oronmwun. Marriage is very important in the life of African people. Polygamy is the preferred form of marriage among the Edo people.³⁴¹ They were of the opinion that the polygamous nature of marriage was profitable in the past due to its effects on the economic life of the people as the people were mostly farmers and required large family units to provide sufficient labour force.³⁴² In Edo culture, traditional marriage is the family affair. It is a contract between the families of the man and the girl. The bride's family has the option of making a list of requirements needed for the groom to pay the bride dowry before making any wedding preparation by the girl's family.³⁴³ The dowry can only be paid during the traditional marriage ceremony which authenticates the marriage. Once the traditional marriage has been done under the native law and custom, the marriage is valid.³⁴⁴

In the twentieth century, monogamy has come to be favoured by some Christians and the educated. Marriage used to be contracted when the proposed wife was very young. There were betrothal and wedding fees. Formerly, divorce was very rare, granted only under circumstances of infectious disease or impotency, but the establishment of Native Authority courts by the British at the beginning of the twentieth century had the effect of making divorce easier to obtain. Colonialism brought Western education and Christianity, both of which are associated with a preference for monogamy.

Further in the past years, arrangement of marriage was scrutinized and carried out by the parents and families of the boy and the girl when they were very young, irrespective of their wishes and inclinations.³⁴⁵ In some cases, the choice was even made before the birth of the children.

[3.3.2. The role of women in the family](#)

In recent times there is a continuous existence in Edo State where women are

the bread-winner for the family because there is no paternal figure. Such terrible situations continue to increase because of various factors like low income and poor medication, large number of children and lack of job opportunity for youths. Due to deepening poverty, deteriorating living conditions, persistent unemployment human deprivation and hopelessness a majority of youths leave the village for cities leaving the mother alone to take care of other children in the family. There are cases where some youths leave home for study, for work, for marriage or for separation from the parents. The absence of any of the parents is felt heavily in the family, making the women among the remaining sibling to be the bread-winner for the family.

Edo women have the role of bearing children, breast-feed them while still at the tender stage, giving them affection, helping them to socialise and adapt to the norms and culture of the community. Consistently, “Edo women like any other women in Nigeria, give their maternal roles a higher priority than any thing else.”³⁴⁶

Moreover, women provide staple root crops and other perishable goods throughout the year especially those living in rural areas.³⁴⁷ They also buy food stuff directly from the market. Under these stringent conditions, females struggle to make their fortunes. Such conditions may explain the increasing desire among young persons, particularly women, to seek alternative sources of wealth, considering the limited resources at their disposal.

[3.3.3. The family living condition](#)

The family living condition in Edo State rural areas is considerably unhygienic because of overpopulated households. Some families live in a state of dirt, poor living facilities and poor health care. This deteriorating living condition is caused by abject poverty in the State. Some families have ten persons per household. In most cases, a population of six to ten persons live in a household. The living condition makes young people desperate and a majority of the youth prefer living on the streets without families and homes rather than living in such a congested and inadequate residence.

[3.3.4. The demographic characteristic](#)

To understand the condition of women and girls from Edo State, it is necessary to consider some demographic characteristics of the population especially the population of females as regard to their Local Government Area of origin. Generally the number of males is slightly more than females in Edo State. The total number of males is 1,082,718 while female total number is 1,077,130. However, in some of the Local government Area, female are more than males like Oredo and some of Esan Local Government Areas. These two Local Government Areas are a main source of victims of human trafficking.³⁴⁸

In recent times, there is great reduction in birth-rate in Nigeria due to economic hardships in the country. As mentioned above, people have no means to improve their life situation. S.I. Radda stressed the effects of the present social condition on youths mortality thus: “The present life expectancy is barely 54 years. The infant mortality is about 77% for every 1000 and maternal death ranges 704 for every 1000000 live birth. The alarming reduction in the population is cause by social conditions in the country. This ratio shows that Nigeria is among the highest affected by children and youths mortality in the World.”³⁴⁹

Let us have a comprehensive knowledge of human trafficking in Edo State and its organizational structure, dynamics and routes the traffickers take to traffic the victims from Edo State to European and African countries.

3.4. Human trafficking in Edo State: Organizational Structure, Dynamic and Routes

The scope is to examine the origin of human trafficking in Edo State. It will consider the modalities and practices used by traffickers and the reason for the increase in the phenomenon in the State. It will also investigate the several routes the traffickers used to traffic the victims to different European and African countries.

The origin of human trafficking in Edo State can not be written without referring to the origin of prostitution in Edo land. Before the advent of human trafficking as it is practiced today in Edo state, prostitution was already in existence. Before 1897 it was absurd for an Edo woman to rent an apartment and sell herself for money. There was no apartment to rent. The tenancy, as we call it

today, came with colonialism. There were of course some women who were flirts. They were simply described as (ovban oghe oghe) somebody who flirts. Whether they do it for money or not is another case altogether.³⁵⁰

There are historical relationships that have degraded with the economic downturn witness Edo State. There were myriads business transactions between some of the natives from Edo State with Italians when the Nigerian economy was buoyant. These Nigerians visited Italy to buy gold, shoes and clothes to sell in Nigeria. When the Nigerian economy began to dwindle, some of these business men and women stayed longer to pick tomatoes for quick returns before returning back home. As the economy in Nigeria worsened and the tomato picking was taken over by immigrants from Eastern Europe, the sex industry became a more lucrative venture for Nigerian women. People from Edo State started trafficking from among their own families, friends and communities as they felt it was safer to recruit from sources they knew.

Human trafficking in Nigeria especially in Edo State is in the hands of organized groups within Nigerian and these organized crime groups have Nigeria camps in various countries. The leaders of these crime groups have many wives and children in various transit and destination countries. The Madams or Masters have agents along the routes.

These different organized groups constituted in Edo State by the traffickers have been in existence for a long period of time. They might come in different forms including loosely structured organizations with little in common other than the criminal undertaking. They can be highly structured hierarchical organizations based on ethnic affiliation. Let us consider the different names attributed to the organizers of this menace in the society and their mode of operation.

Agent means recruiters, transporters, those who exercise control over trafficked persons; those who transfer and maintain trafficked persons in exploitative situations; those involved in related crimes; and those who profit either directly or indirectly from trafficking, its component acts and related offences. The agents negotiate with the trafficked persons or their relatives. UNICEF in 2003 noted that agents sometimes do not perceive themselves as part of the trafficking network, even if they are, in fact an engine in the machinery of

human trafficking.³⁵¹ The agent could also be the link between the supply and the demand. On one hand, the agents supply the victims through recruitment, deception and transportation and an exploitation process. The Agents provide easy access to the trafficked persons. They collaborate with transporters, receivers, pimps, brothel-keepers, corrupt border guards and producers of false document. All the above mentioned persons benefit as the trafficked persons pass through their hands. The agents are sometimes part of the extended family. He/she also has links with the nuclear family or is someone known within the local Community.

3.4.1. Trends in Trafficking in women and girls from Edo State

In Edo State people become the victims of human traffickers mainly because of unequal resource allocation and the absence of viable sources of income. Families have no assets and incomes are inadequate. Women and girls are therefore compelled to contribute more towards the family's subsistence than in the past. Households become increasingly vulnerable as margins shrink. There has never been social security in this part of the country.

There is a chronic shortage of paid work, mainly for unskilled labour. Youth unemployment is high in the State. The labour market for young women and girls is sometimes very restricted. Women and girls are not as highly valued in terms of their labour as men in sectors like agriculture and are therefore restricted to household work, and sales and service jobs in the informal sectors. The available jobs usually entails working for long hours and low pay under poor conditions. Domestic work and the service sector are basically poorly regulated and workers are not unionized. Poor people have greater difficulty obtaining credit on reasonable terms and there is still no access to micro-credits, in particular for women and girls without assets of their own to use as collateral.

There is growing pressure of migration while many borders are becoming more and more impermeable. The economic restructuring is driving women and girls from the countryside into the cities. They therefore begin to engage in slavery-manner conditions in the hope of finding something better. As a result of rapid urbanization fuelled by these trends, women and girls from rural areas are being exposed to new income and consumption patterns thereby falling victims

to human trafficking and prostitution.

There are two classes of the Edo People: those in Diaspora and those constituting the local inhabitants. Most frequently, the arrival of the sons and daughters in Diaspora are always accompanied by exaggerated flaunting of wealth. This stimulates the youths who look forward to a wealthy future, not minding the means of achieving it. This also generates within them unhealthy pursuit for money and are thus tempted to steal, and for the females easily lured into human trafficking and prostitution. The misconception that good working skills and a disciplined kind of life and work in the region would never be lucrative becomes the ideal thinking among the youths especially. They thus conclude to be futile any attempt to develop the region with their talents and prefer to go out in imitation of their brothers and sisters in Diaspora to gain the same benefit they come home to flaunt.

The movement of victims from Nigeria involve two groups of girls. The first group of girls are whose family members helped to organize for the journey. “The family members collaborate with the herbalist. The herbalist in turn obliges the girl to take an oath of secrecy in form of voodoo ritual promising to be docile to the madam, that she will never report the madam to the police and that she will reimburse the money spent on her to the madam on reaching the destination country.”³⁵² The second group of girls are those who planned the journey themselves. They might involve their family or undertake the expenses alone. Their journey might be legal or illegal. It will be legal only if they have genuine document. In that case, they travel by flight. When it is illegal they are to travel by land, through the desert because they have fake document. Due to constant increase unemployment among youths and rising poverty, many Edo women and girls migrate out of the country legally or illegally. On reaching the destination, they find themselves sold into sexual slavery and forced to engage in prostitution. They were therefore, unaware of the conditions of violent and aggressive exploitation that they would be subjected to. ³⁵³ At present, the trend of the evil has taken root in the State involving many other crime organizers like forgers, embassy staff, immigration officers, police, lawyers and fetish priests who administer oaths to victims.³⁵⁴

[3.4.2. Traffickers exploitative practices](#)

The victims from Edo State are deceived and exploited in various ways by Nigerian traffickers within Nigeria, along the routes until they arrive in the destination countries. These exploitative practices vary:

The traffickers begin by deceiving the victims about the conditions of work in the destination country. It takes the form of showing recorded films from any of the friends in destination country describing how life is promising and comfortable there, thereby inviting the victim to come and enjoy it with them. Some victims declared they were deceived to travel to Mali.³⁵⁵ It might be that some victims are unaware of the nature of the job initially, today due to expanded awareness programmes carried on, they can no longer pretend not having an idea of the phenomenon and its effects. The traffickers conditioned the victims on reaching the destination countries to put on skimpy clothing, force them to work all night under rain and snow. The madam use violence on them, force male clients on them and seize of their earnings. On reaching the destination countries, the traffickers seize the travel documents from the victims to make them fully dependent on them and to make them fear to report their condition to any foreign authorities because they possess no document. Without proper documents, the victims could be deported back home and the majority of them do not want to return home. Some victims reported to the Embassies of the country where they were trafficked to provided documents to return home.³⁵⁶

Majority of the traffickers begin to use threats or violence against the victims in Nigeria as well as in destination countries. Victims are sometimes threatened and subjected to physical violence by their madams and her agents, especially on arrival in a destination country when victims try to resist being forced into prostitution. In some countries, the *black boy*³⁵⁷ (madam's agent) monitor the movements of the victims through mobile phones and sometimes patrol along the streets to ensure the victims do not report them to any authority. Some of the victims were severely punished, starved and beaten up by the madam. In most cases the relations and families of the victims are threatened as a way to control the victims. Parents of victims sometimes entered into agreements prepared by lawyers, often, using their properties as collateral, that their daughter would pay the agreed amount. They are sometimes harassed especially if the victim does

not comply.

The victims have no freedom of communication with their families and relations as well as lack of movement in the destination countries. The restrictions begin as long as the journey takes from Nigeria. The aim of this evil business is sexual exploitation of women and girls. With the promise of better life and job opportunity these victims are lured into the menace. On arriving in the destination country, the madams will take them to buy their street outfit for them. The outfit consist of scanty blouses and short skirts, a handbag, and a wig. They will be asked to join their predecessors on the streets. The victims standing by the roadside wait for the client's car to stop and the victim enters. After the sexual service, the client returns the victim to the same spot. This happens several times the same day. Many girls have experienced violence from their clients. The girls are always on the street, in the rain and the snow.

As soon as the victims return from the street work, the madams seize their earnings for that day. The madam records the sum. She deducts money for accommodation, food, cosmetics, and any other expenses. The rest the madam keeps as part of debt payment. Sometimes, the madams give the victims merger amount to send home especially if there is complaint either from the family or relations of the victims. All these forms of suppression and coercion mean that the victims are in debt bondage and are virtually slaves of their madams until they have fully paid the amount agreed upon after which they can become self employed as madams or prostitutes. Many a time, some madams turn over the victims to the police and get them repatriated when they have nearly finished paying back their debts. A major way, through which traffickers control their Nigerian victims, is by making them swear oaths before traditional shrines that they will repay an agreed sum of money when they reach the destination countries. The sums ranged from 50,000 Dollars – 88,000 Dollars. It takes between two to three years to repay the money, although the victims are given the impression that they can repay the money in a few months. The oath sworn was that something terrible would happen to the victim if she does not pay this agreed sum or if she revealed the madam's identity. The victims swore to this oath before leaving Nigeria, although some of the victims do not swear to any oath until they arrived in destination countries. Fear of this oath is the major

psychological instrument of control of victims as they are afraid of the oath.

[3.4.3. Trafficking routes to different countries](#)

Traffickers use many exit points to traffic victims from Nigeria. The most popular routes are Lagos, Calabar and Katsina. The victims from Edo use Lagos and Katsina States as their exit points. The Katsina route is exclusively for victims travelling by land while Lagos is for victims travelling either by air or by land. In general, there are two main possibilities for travelling from Nigeria.

The first possibility is for victims travelling from Lagos by air, they take either a direct flight from Lagos to France or directly to any destination country from Lagos. If the security checks make it impossible for a direct flight, they take trek from Lagos to Ghana and from there they continue with a flight to the destination country. Sometimes the traffickers travel with the victims from Lagos through Benin Republic to Mali or Niger Republic and by flight from there to the destination country. They can also travel by land through Niger and the desert to Algeria or Libya or Morocco from where they take an available flight to the destination country.

The second option is for victims specifically travelling by land. They start their journey either from Lagos and Katsina. Both the traffickers and victims exit through Benin Republic, Togo, Ghana, and Côte D'Ivoire either to Mali or Morocco or Libya. The Katsina route involves a long journey from Benin City to the Northern State of Katsina where the traffickers with the victims exit directly into Niger Republic from where they pass through the desert to Morocco or Libya. As soon as the traffickers succeed taking the victims to any of the North African countries, they take a flight to proceed either to France or directly to any of the European countries from where they continue with a flight or travel by train to their final destination.³⁵⁸ Rarely do traffickers use a boat to take victims from Morocco to Spain. While travelling by land either Jeeps or motor vehicle are used, often times victims trek through a long desert region. Traffickers might decide to keep the victims in brothels and safe houses along the routes. There is a specific time limit the victims might spend at a particular transit country either due to lack of financial means or security checking or lack of available safe transport. The journey procedure depends on traffickers' financial disposition.

Measuring the extent of trafficking in persons is very difficult because it remains, in large part, an activity of organized crime in which missing children remain unreported or victims who return to their home countries are afraid or ashamed to admit to having been trafficked.

We look into some factors responsible for the expansion of human trafficking especially in Edo State despite the government efforts to stop it and why many youths continue to desire to engage in the evil trade.

3.5. Cause of human trafficking in Edo State

The objective of this paragraph is to identify the permanent factors responsible for the increase of human trafficking in Edo State and the reasons for such persistence. Through the visible factors obtained we will plan for intervention program for the prevention.

Our analysis should be base on different theories of deviance and human trafficking. Some of the causes for the increase in human trafficking in Edo State will be explained briefly to enable us understand why the issue is peculiar with Edo women and girls of Nigeria. Therefore, poverty has been identified as the principal driving force behind human trafficking in Edo State. In Edo State, the wealthy are accorded honour and respect without bothering to find out the source of their wealth. “In a society where quick riches are the fashion of the day under whatever means and human trafficking is a daily phenomenon it is necessary to discuss the dangers of getting trapped into the get-rich-quick lifestyle.”³⁵⁹ Saga McOdongo in *Deadly money maker* calls such business a deadly one. This, most often makes women and girls engage in all sorts of vices to acquire wealth. The society stratifies women and girls into groups of the ‘Haves’ and the ‘have-not’ and some women and girls out of desperation want to belong to a better social class. The classification has led many women and girls to search for a way out of their poverty.

Most of the girls travel without letting their families knows the motive for their journey. They cover it with stories that they are going for studies or going for business or business trip. Those girls start to expose themselves to prostitution even here to get money for the journey.

And where this fails, they mortgage their lives for their earnings out to the

traffickers who will now seize their document on the arrival to the destination until they finish paying for their transport and this further exposes the girls to serious hardship.

Culturally, it is presumed that Edo family makeup paves a way for human trafficking because of the polygamous nature and large family size. The system makes it impossible for their youths to get the goodies of life from the environment which motivates them to move out of the environment for greener pastures else where.

Socially, in Edo State single parents do not give adequate moral training for the growing youth and this pushes them to join human trafficking and prostitution. Also lack of basic amenities in the environment like electricity, water, transportation and food makes the youths move to Diaspora where these things exist. This exposes them to trafficker who easily catches them young.

Economically, the poor condition of the Edo community contributes largely to youth drain in the community to other cities and Diaspora. There is barely any source of economic development in Edo State. The majority of the people are languishing in abject poverty. They can not even help themselves even when they want to do something. This is as the result of basic amenities no light, no motivation which makes economy thrive. The poverty of the mind is the lack of formal education breeds lost of lives values and the essence of existence among the youth. This situation makes the youths vulnerable to human trafficking.

Peer group pressure has a lot of influence on the involvement of Edo youth in human trafficking and prostitution. The traffickers aim at the leaders of different groups, brought them over and use them to convince a majority of the peer members who will now plan to travel out with them without the consent of their families by hiding the purpose of their travel from their family members.

[3.5.1. Lack of access to education](#)

Denga Daniel noted that education is the development of a child's intellectual and occupational capacities. It is also mainly concerned with training and developing of an individual intellectually, vocationally, socially, psychologically and morally.³⁶⁰ Denga stressed the importance of education thus: "education helps a child realize his or her potential; becomes socially well balanced,

improves his or her economic efficiency and discharges his civic responsibilities most honourably. It holds the ace in all forms of the development process of any nation. It makes a person refine his character, enlightens him/her and gives him/her better understanding.”³⁶¹

There is no nation that can develop properly without education. Therefore, illiteracy is part of the causes of human trafficking in Nigeria. Illiteracy does not actually mean inability to read and write, rather ignorant of what one is suppose to know. This problem could be traced to an indifferent attitude of most Nigerians towards education especially on the part of the government and many parents. Many of the parents are more concerned about their business or work and as such spend little or no time with their children. They are unable to monitor the educational standard of their children in order to give them adequate human formation. The connections that are suppose to exist between home and school are sometimes missing.

Due to lack of opportunity of acquiring the basic education needed for survival; some women and girls are deprived of such basic human rights thereby leading them to be involved in human trafficking. Emphasizing the importance of parents laying a solid academic background for the children, Benedicta Ojugbana says: “Education is the best legacy we can give our children. Laying the right foundation for them from childhood should be the goal of every parent. A child that grows up in an abusive environment will ultimately become an abusive adult.”³⁶² It is necessary to note that there are three aspects of education, they are: The moral aspect, the acquisition of useful skills and broadening of wisdom. All these are to be united before one can say that someone is educated. Nowadays, the moral and acquisition of skills have been reduced.

According to Peter O Ebigbo and Joe E. Nwegwu “Education, makes citizens responsible men.”³⁶³ Without doubt, education is indispensable to the total development of a progressive society. The ability to claim and enjoy the rights as an informed and responsible citizen depends totally upon a child’s access to a good basic education. Despite all the above, Carlo Ballamy notes that the quality of education one needs is the type that will encourage children’s participation and critical thinking. It should infuse them with the value of peace and human dignity so that they will have the capacity to transform societies in a single

generation.³⁶⁴ Furthermore, on human trafficking, Carlo Ballamy stresses that the fulfilment of a child's right to education offers protection from a multitude of hazards such as a life consigned to poverty and commercial sexual exploitation.³⁶⁵

The percentage of Nigerian official literacy is 80%. Actually, the Nigerian children are requested to stay at school till the end of elementary six, at least. Some have to travel daily up to five Kilometres each way, over poor country roads to schools that are ill-equipped and poorly staffed. By age thirteen, many of them emerge poorly educated, 50% cannot further their studies, either because of poverty or because there are just not enough schools to meet the demand. With this poor academic background, the children are prone to human trafficking and prostitution, which unfortunately, many see as an alternative way to achieve success in the society. Godwin Morka noted that in his contribution in *Hammer falls on two Brothels*, narrated how 20 girls lured into human trafficking are mostly girls from dysfunctional homes where one of the parents is dead or the parents are divorced.³⁶⁶

Lack of information or ignorance makes some women and girls fall victims to the traffickers. Most of the trafficked persons are unaware of the nature of work to which they will be subjected. A majority of people from Edo trafficked to Europe for prostitution did not foresee entry into the sex industry. Transnational AIDs/ STI Prevention among Migrant Prostitutes in Europe Project (TAMPEP) in their study on the prevention of HIV/STI among Nigerian girls raised an alarm that "many Nigerian girls were shocked by the nature of the job they had to do in Europe."³⁶⁷ As for the trafficked persons who were aware of the kind of their future job they were either ignorant of or failed to anticipate their lack of freedom or the extreme conditions of servitude and human rights abuse they were to encounter. This ignorance is in part a support for the growth of human trafficking in Nigeria especially in Edo State.

Another aspect not revealed to the trafficked persons is the ignorance of the health hazards lying at the centre of human trafficking. Akinrimisi Banke in his research of 2002 on the plight of domestic servants in Lagos discovered that over half of the respondents were ignorant of HIV/AIDS and other sexually transmitted diseases including the prevention.³⁶⁸ Despite the recent increase in

awareness-raising programmes about HIV/AIDS by the government, non governmental and international agencies, the blocking of the spread of the disease has been impossible because of poverty and socio-cultural factors. A majority of Nigerians especially those living in the rural areas of Edo State lack overall knowledge of human trafficking and what it entails.

[3.5.2. Gender discrimination as a result of culture and traditions](#)

In Edo State traditionally, the care of children is the responsibility of the extended family. This practice provides social balance and is meant to cushion the effects of poverty among the extended family members and to avoid the cycle of poverty by placing the children of the poor with wealthier relatives for adequate care and upbringing. In recent years however, this form of cultural fostering has been exploited by traffickers to recruit children. Often times, the parents or guardians solicit the assistance of traffickers themselves; this sometimes happen due to ignorance as to what the situations will be for the children. The parents believe that the children will be well-educated or will acquire other skills for future advancement.

The condition of Edo women could be seen as culturally assertive. Despite recent urbanization, many traditional social norms remain intact, and even well-educated women still have marginal position.³⁶⁹ Obviously, women cannot inherit property, even if they are the heir. Therefore, women are trapped within a rigid hierarchy where the will of men is to be respected.³⁷⁰ This makes women and girls extremely vulnerable to human trafficking.

Another factor is the effect of broken families and single motherhood on the vulnerability of children to human trafficking. In Edo State, most of the trafficked women and girls trafficked are products of broken homes and or single parents. In the past, parents cared for their children regardless of marital status, these days, many parents and guardians abandon their children when the marriage ends in separation or in financial difficulties.

The issue of poverty and unemployment was not felt much in the traditional communal extended family setting in Nigeria because people watched out for one another. It was common to see a wealthy person take on the responsibility of catering for some members of the extended family at least to meet their basic

needs. However, with social changes as a result of rapid urbanization, education, globalization and consequent harsh economic conditions for many people, there has been a decline in traditional and cultural values. It is now common for people to want to solve the problems of their immediate or nuclear families without consideration for the larger family. Thus, rapid urbanization led to an alteration of the extended family and community forms of solidarity.

Furthermore, culturally, in the community, single mothers are so poor that their women and girls are exposed to indiscriminate sex with their men. This has giving rise to large families with little or no resources for the training of the children. Many cannot pay the exorbitant school fees for the many children they have. In order to make ends meet many of the girls and their families offer themselves to traffickers who take them to Europe for human trafficking. “The oppression of women and children within patriarchal family and social structures, in which women are subordinated to men, is the main reasons why they fall prey to traffickers.”³⁷¹ It is also a major factor in the demand for sexual and other services, without which human trafficking could not prosper.

Notwithstanding that women and girls rarely benefit the same opportunities as men and boys; they are the objects of discriminating attitudes and treatment.³⁷² They are sometimes, regarded as a burden to the family and far less time and resources are invested in them. Girls are frequently prevented from going to school. Women have less say in family matters than men and in many cases, cannot own or rent land. The oppression of women has recently gained new forms, like sale of girls in form of modern consumer goods.

Economically, Edo people were highly dependent on agriculture as the backbone of their economy even though attention was given to trade and manufacturing.³⁷³ Edo people are very industrious and are known for their hard work. Since the advent of western civilization in Nigeria, Edo people became more interested in travelling because of lack of job opportunity and high level of poverty. The situation has called for urgent attention by the government, non-governmental organization and Church. The complex and global nature of trafficking and the seriousness of related issues such as repatriation of victims require a coordinated approach to combating the problem.

3.5.3. Socio and economic instability

Edo State has a dense population of 2.159 million persons with the majority living in abject poverty. Edo State covers an area where governmental intervention is minimally felt. Its social structures certainly receive less attention. No solid infrastructure, no basic water as the region has no advantage to an easily penetrable water table for the possibility of a borehole water supply, and no single governmental assistance for water generation. Thus we have inhabitants collecting rain water using locally constructed water reservoirs. It is a common phenomenon to find people fetching water after rain for domestic use. Electricity is very epileptic and unreliable. The roads leading to villages and settlements are terrible. There is total and complete absence of good industries within the locality which makes life very boring and unpleasant for the young generation.

Due to deepening poverty, deteriorating living conditions, persistent unemployment, human deprivation, and hopelessness, human trafficking gained ground in the state. Though human trafficking is a serious human right issue but the problem of human abuse and neglect in Edo State are rooted mainly in the deteriorating economic condition. Abject poverty forces some poor families to give up their children to traffickers, with the intention of providing the opportunity to secure good jobs and better living. There are also some living conditions that make young people vulnerable to trafficking like lack of access to education, family disintegration as a result of death or divorce, neglected AIDs-orphaned children to mention but a few. The number of people without jobs is increasing and they live in pitiable condition. The number of street children as beggars who are working on the streets without families and homes are also increasing within the state. The above mentioned factors are causing serious rural - urban drift. Opportune young men and women leave the villages to focus on the city and consequently leave the environment in a state of dirt, poor living facilities and poor health care etc, as the ingenuous ones who would have upgraded these aspects of life leave the villages for cities. This very urban drift which is characteristic of rural places posing as the determining factor standing against developmental progress in the state is stimulated by one very serious observable factors.

[3.5.4. Poverty](#)

In the world of today, one of the critical problems is that of a poor economy of the family. The causes of this are many. Patrick Nicholson on behalf of the Caritas International in 2008 says that abject poverty is the main driver of human trafficking which is sometimes aggravated by violence, injustice and lack of opportunities that makes people vulnerable to the criminals.³⁷⁴ He continues to stress how people are pulled and pushed into human trafficking because they are searching for decent living conditions, or plain survival. Nicholson also noted hundreds of thousands of people mainly women and girls leave their communities and are lured or trapped into slavery.³⁷⁵ E. Porfini extended that there are internal as well as external factors. He stated that human trafficking exists because of irresponsibility in many sectors of the work, corruption among the workers and some leaders, lack of quality education and low standard of technology among citizens themselves.³⁷⁶ The external causes include the fact that there is demand for cheap labour, demand for commercial sex workers in the destination countries. The cost of living is very high. He emphasized that the poor economic situation of the country affects the family living in such a way that many families live in a state of hopelessness and misery. Again, economics is never sufficient to explain social dynamics.³⁷⁷ Finally, Porfini related cultural factor as one of the factors unavoidable for the existence of human trafficking.

Relating the increase of the phenomenon to the family condition, T. Swai pointed that the indication of poverty is seen in the home. Some households are not self sufficient in terms of food, payment for health treatment, shelter, different task and other indirect cost related to the family life. Consequently, most of the parents go far away from their families to work in order to get money for paying school fees, transport, dressing, and all other important basic family needs.³⁷⁸ Swai also said that Family problems put a big preoccupation on women and girls especially those who would like to have an education but are unable to afford the means. Instead, Women and girls commonly take it for granted that they have a right to seek services in order to defend their own survival and meet their basic needs.³⁷⁹

The UNODC in 2008 view poverty as a complex term that refers to numerous negative conditions, including a lack of food and productive resources; hunger

and malnutrition; ill health; limited or no access to education and other basic services.³⁸⁰ The [United Nations](#) fundamentally defined “poverty as a denial of choices and opportunities, a violation of human dignity. It is a lack of a basic capacity to participate effectively in society. It also entails not having enough to feed and clothe a family, not having a school or clinic to go to; not having the land on which to grow one’s food or a job to earn one’s living, not having access to credit.”³⁸¹ To be poor attributes to insecurity, powerlessness and exclusion of individuals, households and communities. Again it means susceptibility to violence, and it often implies living in marginal or fragile environments, without access to clean water or sanitation.

[3.5.5. Lack of effective anti-trafficking legislation, and lack of effective enforcement of legislation](#)

The issue of women and girls constant involvement in human trafficking in Edo State is because of two major factors: legal and cultural factors. It is presumed that there is a lack of rule of law and political instability in Nigeria especially in Edo State which have contributed to the greater degree to the rebirth of human trafficking in the State today. The instability of civil societies and the weakened rule of law have given more scope to criminal activities and organized crime. The constant crises in Nigeria today have changed the social structure of life dramatically and have caused dramatic shift in the lives of many thereby, motivating the youths to move-out for greener pastures elsewhere.

It has however been observed that there are some loopholes in Nigerian laws on human trafficking. The major shortcoming in Nigerian laws on Trafficking in persons is that they are focused on the crime aspect of the problem. The Laws punish the traffickers leaving the victims in a helpless and hopeless situation. The fact must be acknowledged that trafficking in human beings is not only a criminal problem; it is also a migration, human rights and public - order problem. Above all, it is also a labour and moral issue.

The police services of Nigeria especially in Edo State and large sections of public administration, like customs departments, military border surveillance and immigration authorities are polluted with corruption. Mechanisms for calling executive bodies and civil servants to account are sometimes lacking. Moreover,

there is poor law enforcement and the failure to successfully arrest and punish human traffickers.

Increasingly tight restrictions on legal immigration to other countries leave people at the mercy of traffickers. Immigration laws are often stringent, forcing more and more people to resort to illegal means in order to cross borders now closed to them. Groups that are already vulnerable are especially likely to fall victim to traffickers. Only anti-trafficking programme cannot solve the problem in Edo State unless the Nigerian government puts in place coordinated programmes of prevention and reintegration of victims.

Moreover, there is a collapse of the protective environment as a result of the laxity of security agents in discharging their duties. Negligence on their part accounts for why most of the trafficked victims pass through immigration with fake visas which are undetected at the point they are checked. “Negligence of duty may be attributed to poor salary for the security agents or to corruption as soon victims claimed that some security agents connive with the traffickers who let them pass security checkpoints at the airports or land borders unchecked.”³⁸² Also, the road and sea links or boundaries of Nigeria with her neighbouring countries are extensive and are difficult and expensive to patrol effectively. As a result, citizens from other African countries who have intra-state conflicts in their countries of origin use this porosity to flee across international borders to enter into the country as refugee and some of them end up doing menial jobs in Nigeria or fall prey to the traffickers. No doubt the political and economic conditions in different African countries contribute to rending African people vulnerable to human trafficking.³⁸³

The causes for human trafficking in Nigeria are multifaceted, poverty though identified as the major cause can not fully explain it. As mentioned earlier, unemployment, lack of information, illiteracy, the decline in cultural and traditional values and collapse of the protective environment are contributing factors. However, the worst form of the causes of human trafficking is greed and quest for wealth on the part of the traffickers who go to any extent to deceive the victims. They are the ones who flaunt their life styles of unexplained wealth and use it to prey on victims’ ignorance and misery.

Having looked into the definition and description of human trafficking, its

origin, organization, its victims and motivation, our attention now is on its consequences on the victims, their family and the community at large.

3.6. Consequences of lack of effective anti-trafficking legislation and lack of effective enforcement of legislation

The scope here is to examine the effects of human trafficking both on individual, family and community at large. It is also necessary to find out whether there is any other possibility to survive apart from engaging in the menace.

There are a series of necessary reasons why there remains so much to comprehend concerning the consequences of human trafficking. To understand more about the impact of human trafficking on women and girls, it is necessary to take a step from the statement by the United States Department of Justice in 2002 which states that human trafficking is an inhuman act. It is exploitative and infringes human rights. It is highly unethical because the victims are forced into doing very odd jobs like prostitution, forced labour, servitude and slavery.³⁸⁴ The most obvious signs of harm caused by human trafficking are death, sickness, and injury. Sometimes accidents and death at work are not recorded because they are often covered up by traffickers and family members or due to lack of access to medical facilities whereby diagnosis and registration could be made.³⁸⁵ Human trafficking poses health risks because of the physical and mental stress it inevitably produces, as well as changes in lifestyle such as nutrition and environment. Despite health risks, trafficked persons tend to avoid medical care for several reasons. First, if they have no regular status, they do not want to risk being reported to the authorities. Secondly, without a profound understanding of one's new surrounding, it is difficult to know who to call, what to expect and where to go.

The consequence of human trafficking has been brought into discussion on the International level. A legal framework has been involved to investigate the priority of the problem. The question is: Why are women and girls mostly affected in human trafficking? Whatever causes women and girls to be involved

in human trafficking should be looked into and be tackled. Women and girls should not be an object to be used and thrown away. The Human Rights Watch has in recent years noticed the constant increase in the phenomenon and intensified the level of awareness on the harm committed by these human rights abuses which they state as detrimental to the lives of the victims.³⁸⁶ In the same vein, A. Loconto urges the entire society to pay overwhelming attention to the physical health and safety of victims to enable them continue to live their lives if they are able to escape.³⁸⁷ The victims of human trafficking have received some attention, despite the fact that not nearly as much as is needed. The victims should be helped to live a dignified life provided there is willingness on the part of the victim.

Human trafficking has affected the victims in many ways. Let us examine some of the effects on the life of the victims and their families.

[3.6.1. Degradation of Human Dignity](#)

Human trafficking business is an in-human act. It reduces the dignity of human being to mere nothing. The connection between human trafficking and the Voodoo is powerful. The Voodoo has in many occasions' played an inexpressible role in the lives of many victims of human trafficking. The reason is that many victims believed in the magical effects of voodoo, thereby attributing any occurrences to it. As mentioned above, voodoo is a sort of brain-washing to victims of human trafficking, making them to be docile to commands of the traffickers.

When the woman is a victim of trafficking, she does not have any freedom of choice and does not have any control over things that happen to her. She cannot choose what she wants to do, how, for how long, with whom, and she does not have any earnings.³⁸⁸ “The girls are compelled to offer sexual gratification to total strangers, as long as they pay for it; they do so impersonally without any emotions, except those of shame and abject humiliation.”³⁸⁹ They experience a total loss of their dignity both as women and as human beings. They are seen and treated simply as sex machines, not human beings having feelings and rights of any sort.

In many countries, victims of trafficking are treated as criminals by authorities

of the destination countries. They are often detained, prosecuted and repatriated. A study by Amnesty International criticized many countries for treating trafficked women and girls as criminals rather than as victims of International crime and exploitation. “It is necessary to see the victim as a person whose Rights are denied.” ³⁹⁰ She is only a victim not a criminal who needs to be protected and helped. The anti-slavery international made some recommendations, encouraging Israel to take action in protecting women and girls who have been victims of human trafficking rather than making their problem worst through detention and poor protection.³⁹¹ All nations should review and ensure compliance with the above stipulated recommendations in order to put an end to the horror of the sex trade. People should also be motivated to know enough about this trafficking, which is so widespread in the world. We should ask ourselves why are there such a huge number of black girls involved in human trafficking in many European countries? It is necessary to know the hidden motives underlying this trend.

3.6.2. On Individual

Human trafficking is a reality in Nigeria but more visible in Edo State. In recent times, the phenomenon has increased rapidly. The life of many young women and girls has been rendered useless because of the menace. As the evil continues to persist, we were engaged to investigate the reasons why the attention of many Edo young women and girls is drawn to join the business. During the process of our research, we engaged ourselves in close discussion with some ex-victims, who in turn narrated their ordeal in an enclosed environment. Some of their life experiences will enable us to interpret the actual situation within the State.

The growing exploitation of women and girls in Edo State today is a horrifying fact. The trafficking of women and girls in particular has severe consequences both at individual and community level. It undermines the personal development of women and girls and also bringing serious problems to the entire communities and State security. The individual consequences are: Physical and sexual abuse; rape and other physical assault; physical, sexual and psychological trauma; risks of death and serious diseases; health risks such as

sexually transmitted diseases, pelvic inflammatory diseases, hepatitis, tuberculosis and other communicable diseases; spread of the HIV and AIDS epidemic; unwanted pregnancies, forced abortions and abortion related complications; mental and emotional problems, including nightmares, insomnia and suicidal tendencies; alcohol and drug abuse and addictions; and even suicide and murder; illegal status in country of destination; Prosecution and deportation for trafficking-related offences; difficult reintegration and stigmatization upon return.³⁹² The victims are often alienated from their families and communities, partly because they have failed to live up to expectations and repay the family investment.

[3.6.2.1. Physical effects](#)

Trafficked victims suffer from the serious physical and emotional effects of their treatment, including both acute and long term problems such as sexually transmitted diseases including untreated syphilis and HIV.³⁹³ Unwanted pregnancies and high risk abortions are also common and may have lethal effects on the victims.³⁹⁴ Many of the victims may have been threatened with violence either from madams or from the clients and forced into performing sexual services. Some physical symptoms of the trafficked victims are headache, fatigue and loss of weight, stomach, chest, back, pelvic and vaginal pain, as well as dental and eye, ear and skin problems.³⁹⁵ Most of them suffer gynaecological infections which usually remained untreated. One can imagine the extent of sexually transmitted diseases carried by trafficked women in countries where men can pay to have unprotected sex. Also, forced unsanitary and illegal abortions imposed on these women are sure to compromise their future fertility. Trafficked victims experience high rate of health problems because of the sexual exploitation.

[3.6.2.2. Psychological effects](#)

The psychological impact and problems of these women depend on how long they were trafficked, how many men they were forced to service, and how they were treated by their owners. Many of them are kept in complete isolation and slavery and are disoriented to the point where they do not know where they are

or what day or even month it is. Abuse received from their parents during childhood are major risk or protective factors in building coping skills to deal with the trauma of being enslaved. Some of these women experience Post-Traumatic Stress Disorders, anxiety disorders depression including self loathing and hopeless, and some whom I have met are actively suicidal and have to be hospitalized and medicated before they are re-integrated.

The question is: how can we help heal their psychological traumas? It is necessary to permit them to tell their story now and then and acknowledge that their trauma really happened and that they are valuable human beings. They also need to work through the suffering and rejections from the past by receiving psychological and psychiatric services from experts who are specially trained to handle such cases. They equally need a guardian who will provide the needed parental care that these women might never have received in childhood. The support from their peer group is appreciated especially those who have undergone such trauma. There is no stigma; they share the same experiences of abuse and humiliation while they were trafficked. The main focus will be to build self-esteem and dignity and to restore trust in others and trust in their own instincts, something they have not had the opportunity to exercise during their captivity. Psychotherapy and positive experiences in the environment enable them to change their identity from victim to survivor. It is necessary to empower them and instil a sense of hope for the future in addition to healing their traumatic experiences.

Most often, the impact of insecurity, fear and physical pains and injury will have effects on the psychological health and well-being of the victims. “Because many women and girls are unaware about the nature of the work they will perform they pass-through many psychological traumas like anxiety, depression, alienation and disorientation.”³⁹⁶ Frequently, the victims have feeling of extreme sadness and hopelessness regarding the future. Many of them have memory loss and may be withdrawn. They might also have concentration problem and sometimes show aggression and anger. Without doubt, the initial traumas experienced either before being trafficked or during the process of trafficking continue to torment them. As long as the victims remain under the control of the madam, the traumas increase.

Trafficked women and girls may be obliged to substance abuse by the madams. The majority of victims are being forced to take hard drugs or strong alcohol to enable them to service as many clients as possible and work long hours. “The victims as a result turn to substance abuse to forget the terrible situation.”³⁹⁷ The effect of such reaction is addiction, organ damage, malnutrition and sometimes death. The victims are docile to madams’ order because of the brain-washing through the oath-taking. Brain-washing helps the madams to monitor and control the victims. In fact, the victims under such condition live in total bondage and suffer series of psychological sicknesses. The symptoms may remain even after the trafficking experiences unless adequate assistance and counselling is guaranteed.

The victims of human trafficking find it difficult to trust authority figures especially the police. The distrust of authority basically depends on the authority figure who initiated them into the act. If they were initiated by their family members, they will automatically disconnect the relationship between their families because of severe hurt. Sometimes, they are aggressive and portray anti-social behaviour. In a situation where the victims ought to attain education, they manifest poor retentive memory ability. Generally, the victims of human trafficking have problem of adaptation to rules and regulations coupled with discipline needed for new learning.

Lasting physical and psychological abuses affect victims’ behaviour negatively. Because trafficked victims have experienced extra-ordinary type of traumas for quit a long time, their ability to cope with the past and narrate their life experience becomes a problem because of accumulated traumas. Such avoidance attitude is manifested when they are requested to narrate their life experiences to authorities of all kinds. When they are asked questions, they may be reluctant to disclose information or may give false information, be irritable or aggressive towards others even someone who assists them.³⁹⁸ If they are assisted, they might seem complaining, uncooperative or ungrateful. As a result, they may not be identified as victims of crime despite the inhuman experiences they went through. Inability to identify trafficked persons as victims in a foreign country mostly results in deportation to the country of origin without access to medical, legal and social assistance.

The victims on returning home depend on their country's economic, political and social assistance. When the victims are unable to receive the needed help, then, they will further be traumatized, making them to be reluctant to participate adequately in programmes, make-and take decision, even refuse assistance. The victims on returning home manifest lots of fear of physical violence and threat from the traffickers against themselves and on their families. They fear being re-trafficked.

Regardless of the traumas the victims suffered, they might be confronted with social disapproval on returning home depending on the attitude of the community towards victims experiences. Some victims are aware that their community attitude to them might hinder them from being accepted by their families and community. In most cases, the victims' family members could be ostracized.

[3.6.3. On the Family](#)

The victims of human trafficking have brought shame to their families and many of them have become miserable in life. Håland in 2000 reported how HIV is increasing in the society. He noted the total number of registered HIV infections has risen from 87,177 cases to 177,354 in 2001. With screening still limited, the officials estimate obtained has risen to 1,000,000.³⁹⁹ UNICEF, stating the alarming effect of the evil in 2003, commented that 26% of the victims face adverse health hazards as some of them are suffering from Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome (HIV/AIDs), and other related diseases and have no money or are ashamed to go for treatment.⁴⁰⁰ In the same year, the UNICEF in Nigeria registered 7,000,000 orphans in Nigeria as result of human trafficking. It is also important to note that about 1,800,000 AIDS orphans living in Nigeria, particularly vulnerable to being trafficked.⁴⁰¹

Human trafficking leads to stigmatization of the victims and of their families. This makes it difficult for the victims to return to their families who probably may not welcome them. It could also be hard to get acceptance and support from the community at large. It might be even harder if the victim is believed to suffer HIV. The entire community will treat the victim as an outsider. There will be

limited chances of getting married and having ones family. It might be difficult to secure a job because of the stigma attached to the former life the victim lived. Some questions which might be lingering in the mind of the victim include: will my family, friends and community accept me? After being enslaved for months or even years, how will I re-start building relationships? Will I be able to marry and have children? How can I advise and warn other girls in my neighbourhood without stigmatizing myself? All the above mentioned problems are what the victim face on returning home.

Some of the victim's community members used to claim that they are not aware of the implications of the act. Immediately their daughter is repatriated, they become disappointed because seeing many other girls who have helped their families through trafficking, they blame their daughters for not being docile to the rules of the Madam as the cause of their deportation. If the girl contacts Sexually Transmitted Disease Syndrome (STDS) immediately she will be abandoned, denied, rejected and isolated. All the community members will be making fun of her; even her friend will no longer associate themselves with her. Some of the victims if they are sick they will be left to die.

Human trafficking syndrome has eaten deep into the fabric of society as a result of the financial gains for the traffickers. It is on this background that this study is carried out, to delve into the efforts to combat it in Nigeria and suggest possible ways to rehabilitate the victims and to prevent the vulnerable groups from joining the business.

3.7. Efforts to combat human trafficking in Edo State

Human trafficking which has involved many Nigerian women and girls from Edo State in Nigeria in particular has become a serious issue and has drawn the attention of Nigerian government and the outside world for its solution. The consequences of human trafficking on the victims are so enormous that the victims are not only a problem to themselves but to the general public and Nigerian government. Most of the victims and their families suffer ostracization from their communities while some have lost credibility in their villages. Many of the victims face adverse health hazard as some of them are suffering from Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome

(HIV/AIDS) and related diseases and have no money for treatment while some repatriated victims have no job for a living. It has left an indelible mark on the families and individuals and has rendered many useless and miserable. Those who were recruited into trafficking at its early stage made a fortune out of human trafficking. These have become a model to the vulnerable youths and their families that some parents persuade their daughters to join the business. Human trafficking is not only an infringement on human right but a waste of human talent and potentials.

According to Alhaji Musa Elayo, over 45000 Nigerian girls are trafficked annually to Europe with many of them dying while passing through the Atlantic Ocean or roasted in the desert route.⁴⁰² This type of information is not only embarrassing to a government but a waste of the nation's human potentials and talents. This information brought shame and disregard to Nigerians and the menace of these "traffickers" and their victims have contributed to the harassment and humiliation Nigerians suffer when they travel outside the country. All efforts by the government to stop human trafficking of her girls have not yielded much dividend. Still many Nigerian girls long to join the trade for livelihood.

Toye Olori in 2003 gave the statistics of Nigerian women and girls deported from different parts of the world as follows: "160 women and girls were deported from Spain, 59 from the Netherlands, 4 from the United States, 13 from South Africa, 6 each from Ireland, Côte d'Ivoire and Niger Republic."⁴⁰³ Recently, many victims of trafficking are being deported from different parts of the world. For instance, in 2011 the estimate of 104 Nigerian women and girls were deported from Mali. It is alarming how the evil of human trafficking is increasing and the mechanism is becoming more complex. Now the question is: Who is to be blamed for this problem? Analyzing the condition of Edo women and girls in Nigeria, one may note that most women and girls in Edo state are in slavery.

On the wake of 2002 "more than 150 Nigerian women and girls were deported from Italy."⁴⁰⁴ The wife of the then Vice President of Nigeria, Chief (Mrs) Amina Abubakar confirms the above statement that the number of Nigerian girls prostituting in Europe has become large. Their activities have done untold

damage to the Nation. It has depreciated national demography and it is also an affront on the national image and human dignity.⁴⁰⁵ Within a space of time, the Nigerian government began to seek strategies to combat the evil of human trafficking. With the constant deportation of Nigerian women and girls from Europe and the image of the country which has been spoiled due to human trafficking at the international level, the former President of Nigeria, Olusegun Obasanjo in 2002 signed a law and also prescribed a fine of 100,000 naira (about \$1,000) for any Nigerian convicted of human trafficking. These penalties are a marked difference from earlier laws on human trafficking, which handed out a jail term of just two years.⁴⁰⁶

3.7.1. The Individuals and Non-governmental Organizations

Apart from the continuous efforts by United Nations, against human trafficking, NGOs and government organizations are just starting to work towards elimination of human trafficking. Mike Mku in his words made us be aware that there are not yet established channels of exchange of information on human trafficking. This makes it absolutely difficult to have accurate information on the extent of human trafficking. Moreover, he said that any legislative endeavour to fight human trafficking must not only value the extent and gravity of the problem, but must also take proper awareness of its various diversity as a moral problem, a criminal problem, a migration problem, a human rights problem, and a public order problem.⁴⁰⁷ It is without doubt that legislation on human trafficking in some jurisdictions are scattered. Nigeria for instance, presents a good scenario in this regard where the relevant legal provisions can be found in different forms in different areas of the country. Despite the problems to confront the issue, there is still hope for the future. There is an increase in public concern, national and international awareness on human trafficking. Various governments are ready to propose policies to tackle the problem.

In recent times, many Non governmental organizations have contributed immensely towards combating the evil of human trafficking in Nigeria. In the first instance, they make efforts to reduce poverty which if reduced will also reduce the evil of human trafficking. Their programmes have yielded much fruits. It is a fact that there are many traditional practices and societal problems,

which demean the human rights of women in Edo State. This is why there exists the need for governmental intervention. We cannot deny the fact that many changes have taken place for the rehabilitation and re-education of women's way of living in a dignified manner. In the recent times, many changes have been noticed in the State. For instance, the issue of house-help is now a thing of the past. Many families, having seen the importance of education in the society, fought tooth and nail to see that their children both male and female are well educated. As a result of this, less people are victims of human trafficking.

The declaration of a decade for women nation wide by the United Nations Organisation has brought into existence a plurality of women's organisations and non-governmental organisations for the enhancement of women in Nigeria at large. In the past years, many programmes have been introduced by the Federal government of Nigeria, the NGOs and the International Agencies like UNICEF, UNESCO, WHO etc., for the eradication of poverty among rural people and emancipation of women in the society. All these programmes are to help the very poor not to be lured into human trafficking.

Among some of the NGOs were Women in Nigeria (WIN), which was established in 1982 by delegates to the first conference on women in Nigeria, at Ahmadu Bello University, Zaria. WIN strives for gender equity and social justice for Nigerian women and girls. It works to empower women to gain full social, economic, political, and cultural rights in the family, the community and the Nation. It does these through research, educational, advocacy and networking.⁴⁰⁸ The Women in Nigeria has initiated a workshop specifically for girls to help face the combat of the menace because some women strongly believe that men are responsible for all troubles of women.⁴⁰⁹

Action Health Incorporated (AHI) was another non-profit and non-governmental organisation established in 1989 in order to improve the health of Nigerian Adolescents. The organisation was to improve the concern for the incidence of early pregnancy, school dropouts, unsafe induced abortion, HIV/AIDS and related deaths among adolescents in the country. The organisation works on the areas of adolescent health and sexual education and also embarks on activities to enlighten and educate adolescents on their human rights.⁴¹⁰

Among the indigenous government programmes were the Directorate of Food, Roads and Rural Infrastructure (DFRRI), which was established in 1986 under the administration of former President Ibrahim Babangida with the following objectives: to mobilise the rural people for national development, to use available resources to develop rural areas and to improve the equality of life and standard of living of rural dwellers.⁴¹¹

Mass Mobilisation for Self-Reliance and Economic Recovery (MAMSER) was another governmental programme established to “create supposed awareness among the people and to encourage them to defend their rights”⁴¹² and then the Better Life for Rural Women Programme (BLP) which was basically formed for women’s emancipation.

We have listed some important governmental and non-governmental organisation formed in Nigeria for the improvement of women’s lives in the society, which also contributed immensely towards societal development at large. Another aspect of the programme is named “Better Life” programme which was organized to improve the lives of women in the society. The “Better Life” Programme was instituted in each state of Nigeria. The programme was initiated and came into existence in 1997 by the wife of the former military President of Nigeria, Mrs. Mariam Babangida. The main objectives of this programme were as follow: To stimulate and motivate rural women toward achieving better living standards and to sensitise the rest of Nigeria to their problems. It is absolute necessary to educate rural women on simple hygiene, family planning, the importance of childcare and increased literacy rates. Further, to mobilise women collectively in order to improve their general lot and for them to seek and achieve leadership roles in all spheres of society, to raise consciousness about their rights, the availability of opportunities and facilities, their social and political responsibilities, to encourage recreation and enrich family life and to inculcate the spirit of self development, particularly in the fields of education, business, the Arts, Crafts and Agriculture.⁴¹³

The federal government finances this programme with the help of international bodies like UNESCO, UNODC, UNICEF, WHO, and ILO. The aim of this programme was to educate women especially those in the rural areas on how to improve their economic and social lives and also to enhance their participation in

the development of the country at large. Consequently, all women were involved in this programme. In Edo State, there exist the state planning committees, the local government committees and the village co-ordinators who mobilise rural women to see that they benefit from this rich and outstanding programme. They do this through the organisation of seminars, workshops, establishing and building of adult rural schools, building of cooperative societies and community banks to help women.⁴¹⁴

As for the Government, Ibrahim Modibbo refers to the wife of the one time vice president of Nigeria, who has set up a body to tackle prostitution in Nigeria. The wife of the vice president, by name Amina Titi Abubakar, has formed Women Trafficking and Child Labour Eradication Foundation (WOTCLEF) to attack the problem through enlightenment campaigns about the dangers of the “trade”. Mrs Titi Abubakar is the founder of a frontline NGO in Nigeria on human trafficking. Her association will also help in the rehabilitation of women deported from overseas.⁴¹⁵ Apart from finding a way to improve the economic situation of women in the society, attention of some organizations was drawn on how to support, rehabilitate the victims of human trafficking which has brought degrading image of the country. We mention some of them. WOTCLEF has been involved in the prosecution of traffickers, protection of victims, rehabilitation, retraining and counselling of repatriated trafficked victims. Their activities have received worldwide support as well as local recognition for their contribution towards curbing the menace.

The wife of the then Vice President of Nigeria, Chief (Mrs) Amina Abubakar confirms the above statement that the number of Nigerian girls prostituting in Europe is on the increase. Their activities have done untold damage to the Nation.⁴¹⁶ It has further depreciated national demography and also become an affront on the national image and dignity. The Eki Igbinedion is the founder of Idia Renaissance. The purpose of the Centre is to build local capacity and empower young people with the necessary tools to help them overcome the problem associated with youth, thus preparing them for the future. The efforts of Eki has served as a pedestal to restore the hope and human dignity of vulnerable girls and victims of human trafficking, adding that this had helped in a small measure in promoting the rich cultural heritage of the Benin people for which

the Kingdom is renowned all over the World.

Although all the above mentioned individuals and organizations have worked zealously to eradicate poverty in Nigeria, human trafficking still increases. It is presumed that some of these individuals are interested in their private elevation and well-being.

Even amidst this terrible situation the Catholic Church in Nigeria has not kept quiet. The church has done many remarkable things to restore the dignity of women and to give them a voice in the society. Let us look at the efforts of the church to combat the phenomenon in Nigeria.

[3.7.2. The Catholic Institutions](#)

The Catholic Church in Nigeria has made noticeable efforts towards bringing about changes in the life of women in the country. Considering the writings of Pope John Paul 11 on the awareness of women in the society he wrote: “Unfortunately, awareness of the identity and values of women has been obscured in the past and still is today, in many cases by various forms of conditioning. Indeed, they have been and are often culpably disregarded and offended by unjust and even violent practises and behaviour. All this, on the threshold of the third millennium, is really intolerable! As the Church joins in denouncing all injustices that weigh on women’s condition, she intends to proclaim God’s plan in a positive way, so that a culture may develop that respects and welcomes femininity”⁴¹⁷.

The Catholic Church is fighting for the recognition of women in the society and at the same time, denounces all the injustices against them. Additionally, it has been observed that the church in Nigeria is contributing immensely towards the emancipation of women and reformation of all the traditional practices that hinder their progress in the society.

The Catholic Church has taken many practices of traditional beliefs of which widowhood practice is included into consideration. In Nigeria the Catholic Women Organisation (C.W.O)⁴¹⁸ is urged to restore the dignity of a widow as a person with human rights. Since this group of women is very influential in the church and the community, they carry out their function by teaching their members and all the men the need for women’s dignity in the society through

conferences, seminars and meetings.

In the wake of 2002, the Catholic Bishops Conference of Nigeria acknowledged the harm human trafficking has done to Nigeria and condemned it. The statement of Nigerian Bishops states: “Human trafficking has done untold harm to the lives of far too many Nigerian women and girls....”⁴¹⁹ The Nigerian Bishops also mentioned that they are concerned that a reasonable number of Nigerian girls are becoming victims of this issue. About 5000 Nigerian girls are engaged in prostitution in Italy alone.⁴²⁰ The Catholic Bishops Conference of Nigeria acknowledged the harm human trafficking has done to the nation Nigeria and condemned it. According to the Bishops: “Women trafficking has done untold harm to the lives of far too many Nigerian women and girls.... Most of them were drafted into prostitution at home and abroad unwittingly, innocently. A good few went into it of their own accord.”⁴²¹ They therefore addressed the problem by first stressing the dignity of a woman, the causes of woman trafficking in Nigeria and proposed some lasting solutions.

The Church in the teaching of the Bishops has always upheld the dignity of women and womanhood based on the Scripture and the Sacred Tradition of the Church. The Bishops also extolled the traditional African virtues which condemns prostitution and requested that all learn from it in the spirit of inculturation. Actually, in many traditional African societies, prostitution was looked upon as a monumental disgrace for the person engaging in it and her family. In some cases it was even an abomination. The person engaging in it was ostracized, and was required to perform certain religious rites before she could be admitted into the society.⁴²² This is to confirm that prostitution is forbidden to most African culture. To this effect, the Bishops listed the causes of human trafficking in Nigeria. The Bishops Conference of Nigeria urges the whole public to take certain actions against human trafficking and prostitution. The church is taking steps to provide spiritual assistance to women and girl victims of human trafficking both in Nigeria and abroad. Through the efforts of Catholic parishes the victims are receiving a helping hand to reclaim their sense of dignity and becoming productive and contributing members of their communities.

The Catholic Bishops of Nigeria in their continuous efforts to uphold the dignity of women has led to the establishment of the Committee for the Support

of the Dignity of Women (COSUDOW) in Benin-City in 1999 with the Nigerian Conference Major Superior of the Nigeria Conference of Women Religious. The Religious Major Superiors of Nigeria set up the centre in Benin-City for the rehabilitation of victims of human trafficking. The purpose for setting the centre in Benin-City is because it is presumed that most of the victims of human trafficking are from that part of the country. The COSUDOW works to prevent human trafficking, protect and rehabilitate women and girls who are ex-victims and vulnerable youths. The main activities of the committee: to sensitize families and young girls on the dangers of human trafficking. It also assists the victims to resume schooling, provide vocational training for girls depending on their ability and provide some management skills to enable girls run their own project.

The COSUDOW does not work alone. It collaborates with other NGOs both within and outside Nigeria in rehabilitating and reintegrating returnees from different destination countries and as well as from within Nigeria. Their assistance is yielding much fruits in the lives of the ex-victims of human trafficking in Nigeria.

The Nigerian Church's activities of assisting the victims have yielded much fruits. Through their services to the victims, the majority of the victims have withdrawn from prostitution.⁴²³ Apart from the efforts of the Church groups, civic non-government organizations (NGO), in Nigeria, are taking the lead in this regard. The efforts of the Nigerian Conference of Women Religious (NCWR) are worth commending. They have been in the forefront in combating the menace of human trafficking in Nigeria. "The committee has rehabilitated over 100 ladies in conjunction with their Italian counterpart, USMI (Union of Major Superiors of Italy) in Italy and solidarity with Women in Distress (SOLWODI) in Germany."⁴²⁴ The task of the Women Religious in Italy is appreciated because many Nigerian women and girls have been rehabilitated by them. And these rehabilitated persons are doing dignified jobs and living normal lives.⁴²⁵ Apart from the efforts of the Church in Nigeria, the government also combats this evil phenomenon in different ways. Let us examine the efforts of the entire Nigerian government.

[3.7.3. The Edo State and Nigerian governments](#)

The issue of human trafficking and sexual exploitation of women and girls for commercial profit is addressed in the criminal and penal codes of Nigeria, which is operative in the Southern part of the country. It provides sanctions for whoever trades in prostitutes, facilitates the transport of human beings within or outside Nigeria for commercial sexual exploitation, and makes a profits from related activities. The penal code, which is operative in the North, prescribes imprisonment term of up to fourteen years for the buying or selling of women and girls for immoral purposes.

Aondoaver Kuttuh appealed to the government and people of Edo State to resist the condition stigmatized “the capital of human trafficking”⁴²⁶ Kuttuh continued “the fight against human trafficking is not even a fight against prostitution. Rather it is a fight against slavery and slavery-like practices. It is a fight against the ruthless exploitation of vulnerable members of the society, especially women and children. It is a fight against prostitution in which the payments go to someone else rather than the prostitute, against her will.”⁴²⁷

Since the early ‘90s, trafficking in human beings has evolved as a visible and serious problem in most societies of the world. Although the issue has received numerous attentions in the political arena, the problem is still far from being solved. The cross-border of this crime, its complex root causes and insufficient degree of awareness of the problem, coupled with lack of legal harmonization in the criminal laws of the respective states makes it very difficult to combat. Michael Mku notes that legislation establishes the norms and standards to which society can aspire to its greater degree. It also makes provision for a framework for National Policies and Programmes. And it provides a yardstick for measuring progress and evaluating performance.⁴²⁸

Since some of these symptoms may take years to appear, they are often not recognized by uninformed public as having been caused by human trafficking. Proper care must be taking to locate the hidden effects of human trafficking on women and girls mostly the aspect affecting the psychosocial development. Considering the modern world today, most people are in the pressure of possessing material wealth without minding the consequences on the victims, as we can see from the multiple effects of women and girls sex exploitation in their lives which is sometimes complex. No amount of proof can guarantee the idea

that human trafficking may be considered good.

The attention of the Nigerian government was drawn to the menace of trafficking on women and girls in 1997 when the Nigerian Ambassador to Italy, Ms Judith Attah, drew the attention of the Nigerian delegation to the 63rd Interpol General Assembly.⁴²⁹ She informed them of the nuisance level to which the African women, especially Nigerians, were constituting themselves and called on the police to put in place necessary machinery to tackle the problem back home.⁴³⁰ The police took up the challenges, and since then, efforts have been made to collaborate with relevant agencies and NGOs to address the menace in Nigeria with particular attention to Edo State where the menace is highest. Strong cooperation between a cross section of agencies on which to base a strategic, integrated approach to control trafficking has not yet been developed in Nigeria. Furthermore, there is a lack of analytical data and detailed information on the scope of trafficking of persons in Nigeria. The Nigerian government has expressed its commitment to prevent and suppress trafficking in human beings. The Italian government is also increasingly concerned with the high number of Nigerian minors and young women being trafficked into Italy for the aim of sexual exploitation and the violation of human rights it involves. Furthermore, the Nigerian government and law enforcement agencies have reiterated their strong commitment to establishing closer cooperation with their Italian counterparts in combating trafficking and related activities of criminal organizations.

In 1999, the Embassy of the Federal Republic of Nigeria, in Italy, with *Note Verbale* No. 210/99 formally requested administrative assistance from “the Italian Ministry of Foreign Affairs towards the development of a plan of action for Nigeria to combat trafficking in human beings and sexual exploitation and enhance consultation among the law enforcement agencies of the two nations.”⁴³¹

Nigeria has taken legal measures and initiatives to combat human trafficking. “The Nigerian government has adopted a set of measures and provisions within the 1999 Federal Constitution, section 34, paragraph 1, which states that no person shall be subjected to tortures or to inhuman or degrading treatment; no person shall be held in slavery; no person shall be required to perform forced or

compulsory labour.”⁴³²

In 2000, Nigeria and Italy signed a bilateral agreement designed to combat clandestine immigration which included commitment to the welfare and respect of human rights in the repatriation of illegal immigration. With this, most of the women and girls were brought back to Nigeria. Some of the victims, though housed by the Nigerian government were very sick. Rejected and abandoned by their families and communities; they found themselves ostracized. Within a short space of time, the Nigerian government began to seek strategies to combat the evil of human trafficking. Due to the constant deportation of Nigerian women and girls from Europe and the image of the country which has been damaged due to human trafficking at the international level, “the former President of Nigeria, Olusegun Obasanjo in 2002 signed a law and also prescribed a fine of 100,000 naira (1,000 U.S. dollars) for any Nigerian convicted of human trafficking. This penalty is different from earlier laws on human trafficking.”⁴³³

According to Mku, Nigeria in fulfilment of its international obligations has ratified the Convention on Transnational Organization Crime Convention also known as “The Palermo Convention.” “In 2003 a new law was passed criminalising human trafficking for purpose of sexual exploitation.”⁴³⁴ The Act to prohibit trafficking in persons and to establish the national agency for traffic in persons law enforcement and administration to enforce laws against traffic in persons states any person who procures a girl or women to become a prostitute either in Nigeria or elsewhere may be sentenced to life imprisonment.

In addition to criminalising conducts set out in Article 3 of the United Nations Trafficking Protocol, the law established as administrative structure as the National Agency for the Prohibition of Traffic in Persons and other Related Matters (NAPTIP). The law specifically gave NAPTIP the mandate to administer the Act and to coordinate all laws and activities relating to trafficking of persons in Nigeria.⁴³⁵

Toye Olori remarks that the Federal Government of Nigeria has stipulated life sentence for human traffickers. According to him, the law lays it down clearly, “Any person who procures a girl or woman... to become a common prostitute either in Nigeria or elsewhere is liable to life imprisonment.”⁴³⁶ Olori goes further to support the law signed by President Olusegun Obasanjo which says

that any Nigerian convicted of human trafficking shall pay a fine of 100,000 Naira, equivalent to 1,000 U.S. dollars. This law does not cover trafficking for other forms of labour or sexual exploitation, but is narrowly confined to prostitution. The law however, provides limited protection to victims.⁴³⁷ The government in Nigeria should also arrange a serious campaign of public enlightenment to alert the general public especially the young that people overseas do not gain money easily as people at home think; rather they should be made to realise that life overseas is hard, especially for those who are destined to be illegal immigrants.⁴³⁸ In Nigeria, our ambition is not to control prostitution, we want to fight it.

Nigeria ratified the United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children in 2001 and passed a national law against trafficking entitled “Trafficking in Persons (Prohibition) Law Enforcement and Administration Act 2003.”⁴³⁹ Nigeria is one of the few African countries that passed the law. Nigeria also passed the Child Rights Act in 2003, which deals comprehensively with the issue of child trafficking.⁴⁴⁰ Economic empowerment and reintegration programmes have tried to address this problem of human trafficking but they did not achieve the expected results. Awareness-raising activities proved to be more effective. Despite these initiatives, human trafficking remains a critical problem in Nigeria. There is a continuous need for the further ratification and implementation of international legislation along with the use of national legal tools currently available to fight against human trafficking. The persistence of harmful cultural practices, the growth of the rich and influence of organized crime and the persistent loss of young women and girls to sexual and forced labour exploitation need concrete and constant attention. In order to be able to fight human trafficking in Nigeria, and the attendant damaging effects throughout Nigeria as a whole, there is need for strength, talents and resources from government, international organizations, non-governmental organizations and civil society.

The national law having given each State the permission to amend, Edo State one of the States in Nigeria where human trafficking to Europe for prostitution seems to be most famous has also amended its criminal code to take care of this concrete problem. More drastic penalties are stipulated from 2 to 14 years

imprisonment has been put in place.⁴⁴¹ The case of human trafficking is particularly not good news to the people of the state. Governor Adams Oshiomhole, who was worried about the reported cases of human trafficking in the state, had, immediately on his assumption of office, set up a Youth Employment Scheme in the State, with a view to discouraging youths, particularly the female folks, from travelling abroad for prostitution. These provisions had some positive effects. As a result, human trafficking reduced in the State until recently when the matter resurfaced again.

Edo State has for the first time made it a crime for the sponsors and traditional priests to facilitate the secret oath ceremony or to participate in it.⁴⁴² The Edo State amendment criminalized prostitution, thereby isolating trafficked persons working in prostitution.⁴⁴³ The efforts of the United Nations educational, scientific and cultural organization is highly appreciated in making steady efforts to combat human trafficking in Nigeria. Despite their efforts, they however regretted that “since the inception of this law, there is no evidence that trafficking for prostitution in Edo State has been reduced. Further, the organization noted that in 2004 the majority of repatriated trafficked persons for prostitution from Europe and West Africa were from Edo State.”⁴⁴⁴ According to the organization, out of 25 trafficked women deported from the Republic of Benin, 23 of them were from Edo State. In fact, there have been no convictions since the enactment of this law. Apart from the contributions of the United Nations, we still have much to do.

It is in the wake of the above mentioned efforts that this study is being carried out as an added effort to combat the menace of human trafficking and prostitution in Edo state: the possibility of rehabilitation through education and prevention.

[3.7.3.1. Poverty.mitigation](#)

In the previous paragraph we discussed how poverty has contributed to the increase in number of human trafficking in Nigeria. The level of poverty is considerably high in the rural areas; urban poverty carries with it many negative effects that are more severe. If the government does not take proper measures of alleviation, the poverty level is obvious to increase in the Nation. The causes of

poverty in Nigeria are numerous. They range from unequal distribution of resources to defective public policy and lack of political disposition to implement the necessary measures. “Despite the political will, there is still need for a proper constitution, a change of mentality among the public, implementation of sound economic policies and to put an end to corruption. The government has to invest more on agriculture and in the activities that generate income for the poor. The citizenry needs to be re-trained and be granted micro-credit facilities.”⁴⁴⁵

The above measures need to be applied while addressing urban poverty through paying attention to the informal work sector in which most people in urban areas are engaged. For an adequate solution, it is absolutely necessary to maintain the urban infrastructure of roads, housing power and sanitation. With these innovations, rural-urban in-migration might be reduced by rural investment and by instituting a proper land policy that could provide for the growing numbers of landless people. However, living conditions in the urban areas also need an urgent improvement so that the quality of urban life can be enhanced. Obviously, “if the family incomes of poor people can be increased, then there is better hope that poor parents can afford the education and upbringing of their own children. Through the above series of activities, women and girls might no longer be exploited into the inhuman activities, as alternatives have been provided to them and their families.”⁴⁴⁶

The present Nigeria government in her efforts to prevent human trafficking has created measures to address poverty which is the main cause of human trafficking in Nigeria. Despite all the efforts by the present Nigerian government programmes to alleviate poverty, the results have not had a meaningful impact on the people especially on women and girls.⁴⁴⁷ The Nigerian Ambassador to the Holy See in one of his statements pointed: “The present Nigeria government has created 1.8 million job opportunities to the Nigerian youths.” The Ambassador continued to emphasize the efforts of the present government thus: “the government embarks on Agriculture, re-activating of Railways and infrastructure as ways to reduce poverty in the country. All these recent development has created job opportunity for the youths.”⁴⁴⁸ The Ambassador is of the opinion that the problem of human trafficking in Nigeria is deep rooted in poverty which

needs several years to stop completely. Despite the efforts of the present government to combat the evil, the Women in Nigeria (WIN) has also initiated a workshop specifically for girls to help face the combat of the menace because some women strongly believe that men are responsible for all troubles of women. There are series of programmes functioning in Nigeria with few concrete projects set-up in regard to the problem.

[3.7.3.2. The presence of Shelter](#)

Human trafficking and prostitution have attracted the attention of Nigerian government in recent times. Many partnerships and coordination are strenuously working in different areas to fight human trafficking and prostitution using series of initiatives to end the evil. The Nigerian government has set as a priority to fight the phenomenon since 2003 by setting up NAPTIP as the government agency to fight the phenomenon. NAPTIP works closely with other government ministries, Civil Society Organizations (CSOs) and other sectors in rescuing, rehabilitating and reintegrating of the victims into the society.

The government of Nigeria has made provision of shelter for the victims of human trafficking to enable them to receive the necessary treatment as soon as possible. The shelter is for reception, sheltering and counselling of the victims. The treatment should be focused on the psychological treatment and counselling – and health care. In addition, NAPTIP undertakes reintegration programme through family tracing to unite the victims with their families. They make proper arrangement for skill acquisition that can provide them with an alternative source of income. Such training includes secretarial skills, embroidery, tailoring and bead-making. The victims are also offered a take-off loan. It is services that are both preventive and curative.

[3.7.3.3. The Edo State government discourages the demand for sexual services](#)

The Edo State government in her efforts to combat human trafficking and prostitution has prepared briefing materials such as leaflets, brochures prepared in the language the citizenry can read and understand couple with pictures of the process of trafficking. One can also find hotlines to call in time of emergency regarding the issue. These materials are properly displayed in the consular and

visa sections of the State diplomatic missions and copies are enclosed in any postal visa application.⁴⁴⁹ The government of Edo State is vigilant concerning the negative advertisement regarding the images of women and girls in the tourism industry.

The Media is another means the government is using to discourage people falling vulnerable to the evil. The government effort is based on Article 6 of the council of Europe Convention on Action against trafficking in human beings (CETS) which states the importance of media as one of the strategies to discourage client demand. In fact, A weekly program titled '*Izuzo*' has been inculcated into the Nigerian Television to transmit the trend of human trafficking and its consequences on the victims.⁴⁵⁰ The media also plays an indispensable role in educating the public about the reality of human trafficking and illuminating the problems through films, theatre, photographs, newspapers, magazine articles and so on.⁴⁵¹ The government and NGOs collaborate to raise awareness of human trafficking for prostitution through campaigns focusing on airlines, agencies, hotels, bars, clubs and restaurants and other entertainment centres.

Conclusion

It is important at this point not only to have highlighted the problems that characterise the condition of women and girls from Edo, but how much more it is necessary to recognize the main questions for specific needs and the situations that indicate the social risk. Their major challenges are basically in the area of the basic needs, social right, and relationship. The instruments provided good information. The question of the perception of their condition of poverty particular considering the challenges from the society, we affirm that the majority of them have a problem of material survival like those relating to social needs such as employment, education, improvement of family living conditions and social security.

The question of the perception of the socio-political problem, the respondents show themselves sensitive to social problems of poverty, joblessness, abandonment of children. On the political level, there is political instability, corruption, bad governance, the lack of ethics in political relations and social

inequality. Women and girls not only have seen and known their problems, but they are searching for betterment on the socio-political level.

From the three levels of analysis, we are interested in the social aspect which in a part involves two variables economic and political dimensions. The other permits us to examine the response from the victims, mothers of the victims and vulnerable youth whether they are included in a society or excluded from the social system. The problem lies when majority of youths are excluded from the social system, there will be increase in armed robbery, criminal activities like drug addiction, prostitution, alcoholism or other forms of deviant acts.

The social dimension is very important because it means that the government is solving the political and economic problem in the State by promoting policies which reduce the level of poverty and ensure equity in the distribution of resources among the citizens. Edo State can never enjoy relative peace, stability, and development or achieve a reduction in its crime rate if a large proportion of the population live in abject poverty. If the government ensures sustainable infrastructural development, then, the economy will function properly. Since women are more vulnerable to trafficking, a social security policy should be put in place to enhance their access to education by providing scholarships. This will make the millennium development goals of ensuring the girl-rights and child education acts sustainable. The policy should also aim at efforts to remedy the low status of women in the State and national development.

CHAPTER FOUR

THE EMPIRICAL RESEARCH ON HUMAN TRAFFICKING AND PROSTITUTION AMONG THE EDO WOMEN AND GIRLS OF EDO STATE

The overall purpose of this chapter is to make a thorough study of the problem of human trafficking and prostitution in Edo State, with the use of a research methodology⁴⁵² investigating the condition of women and girls in their natural environment where the phenomenon originates. We shall also expose the various instruments used in data collection and their significance. In this chapter too, we detail the area of investigation which is Edo State, together with various groups of women who partook in the research at the time it was conducted. The choice of the discussion on *Human Trafficking and Prostitution among Edo women and girls of Edo State in Nigeria: Possibility of Rehabilitation through Education and Prevention* created an already defined environmental restriction in which to operate. The research embarks on the traditional scientific methodology of qualitative information gathering of mothers of victims who have lived the experience, the victims and vulnerable who nurse the ambition to become so.⁴⁵³ The involvement of mothers in the study is also linked to the fact that most families in Edo State are directed by mothers and most victims are from mother-headed families. The purpose of the qualitative empirical research is to know how to understand the experiences of the respondents involved or likely to be involved in human trafficking and prostitution, be able to interpret their condition and so find out useful indications for the prospects from intervention to prevention in the territory and recovery of those or the risk of being involved

in the phenomenon.⁴⁵⁴

Bearing in mind the diversity of those involved in the research and the difficulty of finding availability of subjects to be interviewed, we will try to collect the testimony of at least 30 people from each group of people indicated, with which we will do an in-depth interview to gather information that allows us to make empirical verification of the problem of trafficking in its various aspects and hypothesis specified.⁴⁵⁵ The selection of the subjects for interviewing⁴⁵⁶ is based on the objectives of the study using a natural setting of collected information from the life of Edo women and girls of Edo State.⁴⁵⁷ The chapter will describe the actual problem for the research and state some research questions in a way to support the hypothesis.

The results of the in-depth interviews will be treated according to a qualitative methodology, according to the techniques of thematic of content analysis in order to get a compilation of different types of situations and topics and current changes in the phenomenon.⁴⁵⁸ Finally, the interpretation will offer precise information to base education intervention in the territory.

4.1. Statement of the problem

The problem under investigation is to find out the causes of human trafficking and prostitution among Edo women and girls of Edo State and what motivates the youth to go ahead with human trafficking in spite of the government's efforts to stop it and to verify the socio-cultural, economic and general contexts of mothers of the victims and vulnerable youths in Edo State in order to determine their socio-economic status, marital status and educational level to enable us find out a solution to the involvement of their daughters into human trafficking and prostitution.⁴⁵⁹ We examine the family setup of the victims, educational level of the victims, and economic background of the victims of human trafficking in order to educate, integrate and help them make a living and to reduce the problems in their families and community.⁴⁶⁰ We also consider the ambition of the vulnerable youth, their family background, socio-economic status of their family and educational level of their parents in order to find a way of directing and convincing them to make a living rather than human trafficking and prostitution.⁴⁶¹

The condition of the rural communities in this regard is worsened by illiteracy, bad governance and the lack of social amenities. Given that Edo women and girls engage into trafficking because of poverty, persistent unemployment among the youths which make them to loose hope of the future. More so, due to certain human deprivation, the young generation engage themselves in many evil acts only to survive. Some families because of the deteriorating economic situation give up their children to traffickers under the pretext of providing them the opportunity to secure good jobs and better living.

In the daily living of the people in the remote areas nobody needs to be told that the people have no jobs and no hope of feeding and maintaining their children. Many families have numerous children and desperate situation. Child abuse and neglect increase everyday. The numbers of children hawking on the street is increasing. Their way of life makes them vulnerable to exploitation from adults and they are easily drawn into prostitution, robbery and trafficking.

4.1.1. Significance of the study

Our research and reflection aimed to explore the reasons behind human trafficking and prostitution among the Edo women and girls of Edo State in Nigeria, with the view to suggesting ways to rehabilitate and prevent it. This study will determine the socio-economic level of category mothers whose daughters are victims of human trafficking to be able to know their problem. It is also necessary to gather information about the perception of mothers about a foreign country, their expectation from their daughters and their knowledge of human trafficking to help us know their condition and disposition for sending their daughters into the business. These challenges are related together in the socio-cultural, economic and general contexts of the Edo women and girls of Edo State.

This study aims to undertake a thorough study of the problem and consequences of human trafficking and prostitution with a view to throwing more light on it, to protect the rights of Edo women and girls by reducing trafficking in Edo women and girls to European and African countries and reintegrating and rehabilitating the victims when they return voluntarily or involuntarily to Nigeria. to their communities and to prevent vulnerable girls

from being victims.⁴⁶² To provide information on the routes followed by traffickers and their victims from Edo State to European countries especially to Italy for sexual exploitation so that action will be taken to track the traffickers down. We bring to light the dangers of human trafficking on the victims and their families such as ostracisation of the victims and families by the community as well as health hazards in which the victims are facing. The study provides the Nigerian government and the general public a detailed picture of the dimensions and mechanisms of human trafficking flow from Nigeria to European and African countries so as to get to the route cause of human trafficking in the country and to provide information on the status of the families of the victims.

This will help to determine ways to combat human trafficking and prostitution and educate the vulnerable youths that are nursing the ambition to give themselves for the business.⁴⁶³ The study will determine the educational, religious and socio-economic levels of category of mothers whose daughters are victims of human trafficking and prostitution to be able to know their problem. Furthermore, the study will determine the educational, religious and socio-economic background of the victims of human trafficking and prostitution in Edo State.

Information from these sources will be used to determine the background of the victims. Significantly, the findings and recommendation of the study if implemented will be of importance to the Nigerian government in tackling the issue of human trafficking and be able to tackle the problems that gave rise to it; will throw more light on the root causes of human trafficking; will help in the formulation of policies and programs for the eradication of human trafficking. If the findings and recommendations of this study are implemented, they will create awareness for the victims, parents, governments and the society at large on the dangers of human trafficking and will add to the existing data base and literature on human trafficking.

4.1.2. Scope of the Study

Cases of human trafficking and prostitution abound in several societies and States in Nigeria and beyond. The scope of this thesis, however is limited to Edo State in Nigeria. Experiences were drawn from other States and countries only to

highlight the point. Thus, the scope for the target population was Edo State in Nigeria. The reasons for using Edo State in the study is that Edo State has been identified as the region in Nigeria that is mostly affected by human trafficking and prostitution in women and girls into European and African countries for sexual exploitation. Between 1999 – 2001 the majority of repatriated victims to Nigeria from various countries are from Edo State.⁴⁶⁴

4.1.3. Research questions

For a proper investigation of the problem identified in this study and to support the hypothesis, some research questions were designed to enable us to achieve the objective interpretation of the investigation. The research questions are based on the actual economic situation of mothers and girls in the family. We will also adopt face-to-face interviews with key informants. It is assumed that their input should be sufficient to gather enough information in order to get a broad view of the problem.

The victims' questions were based on the family condition, work motivation and experiences. It gives us information about the social background of the victims; the motivation for joining in the business; their experiences before travelling; at destination country and on returning home.

The *mothers' questions* focused on their family economic condition, knowledge about the phenomenon and expectation from daughters. It gives us information about mothers whose daughters are involved in trafficking and information to what extent the mothers are aware of girls trafficking and prostitution.

The vulnerable youths' questions were about their family condition, perception of foreign country and job expectation. It gives information about socio-economic condition of vulnerable youths. Again, it informs us to what extent the vulnerable are aware of human trafficking and prostitution; their perception of foreign country and job expectation.

Focusing on that, we prepared three simple concepts, simple method and simple language structured interview in order to find reasons while women and girls are vulnerable to human trafficking. There are three different structured interviews for the three groups. Each is slightly different from the other. The

questions are formulated to help us understand certain things from each respondent.

- To what extent do age, level of education, family setup, economic background and occupation, influence victims of human trafficking and prostitution?
- What are the marital status, educational level, occupation and economic condition of mothers whose daughters are victims of human trafficking and prostitution?
- To what extent are the mothers and girls informed of human trafficking and prostitution?
- To what extent do age, level of education of their parents, ambitions of the vulnerable youth, their family background, socio-economic status of their family influence girls' vulnerability to human trafficking and prostitution?

4.1.4. Hypotheses

The above formulated research questions can subsequently hypotheses that age of the victims and the number of girls involved in the trend, level of education, family setup, economic background and occupation has no significant difference on the victims engaging in human trafficking and prostitution.

There is no significant difference between the marital status of mothers, level of education, occupation and economic condition and the number of girls who are victims of human trafficking and prostitution.

Age, parents level of education, family background, economic condition have no significant difference in vulnerable joining human trafficking and prostitution.

Apart from the socio-cultural situation in Edo State, we pay particular attention to the social inequality condition of Edo women and girls in the State which makes them get involved in activity where they are compelled to render involuntary sex services.⁴⁶⁵ Furthermore, the socio-economic condition of Edo rural women and girls is high and it continues to increase because of social inequality and poverty among citizenry as reviewed during the interaction with the victims, the mother of the victims and the vulnerable. Other factor are as

follow: illiteracy, criminal networking, greed, abdications of parents' responsibility, large family size, peer groups pressure, desperate situation and lack of participation, lack of social assistance, moral degeneracy, poverty and lack of social security for unemployed Edo women and girls. Based on the above mentioned factors, this study comes up with the following general hypothesis.

4.1.4.1. General

Assumptions guide for our research and interpretation of the phenomenon of human trafficking for prostitution among Edo women and girls in Edo State.

As a general hypothesis of our work, we have identified that cultural, social and economic are indicated as potential factors causing women and girls vulnerable to human trafficking. These factors were revealed during our review of literature related to the study and in our direct investigation in the natural context and information gathered from the respondents.

The situation therefore, is no longer in favour of the victims. The girls are experiencing terrible hardships both within and outside Edo State. Within, the Edo society does not welcome them home again as before while in Diaspora, they are faced with exploitation, maltreatment and neglect by the traffickers and many of them die in the process.

Most of the girls travel without letting their families know the motive for their journey. They cover it with stories that they are going for studies or going for business or a business trip. And where this fails, they mortgage their lives for their earnings out to the traffickers who will now seize their document on the arrival in Italy until they finish paying for their transport and this further exposes the girls to serious hardship.

Culturally, Edo family setup encourages human trafficking because of the polygamous nature and large family size. The system makes it impossible for their youths to get the goodies of life from the environment which motivates them to move out of the environment for greener pastures elsewhere.

Socially, Edo State does not encourage single motherhood which gives room to inadequate moral training for the growing youth and this pushes them to join human trafficking and prostitution. Also lack of employment opportunity and basic amenities in the rural areas make the youths move to the city where these

things exist. This exposes them to trafficker who easily catches them young.

Economically, Edo State has a lot of potential. The State is a predominantly an agricultural State. Although the State is abundantly blessed with rich oil, gas and solid mineral deposits, the greater part of this endowment is not being exploited. The dominant economic activities in the State are Fishery, ceramics, oil palm, rubber, rice, cashew and yam.⁴⁶⁶ Nowadays, the youths are no longer interested in farming activities. They prefer wage employment. Since its creation, Edo State has been experiencing economic hardship as a result of the implementation of macroeconomic policies adopted by the Federal Government since 1982. The economic stabilization policies adopted in 1982 and the structural adjustment programme adopted in 1986 have a disheartening effects on employment, income, and standard of living.⁴⁶⁷ In 1999, the Federal Office of Statistics estimated the incidence of poverty in Edo State to be 53 percent.⁴⁶⁸ The high incidence of poverty and absence of jobs have contributed to the large number of Benin women and girls leaving the State for foreign countries in search of better economic prospects. It has also led to increased criminal activities and forced women and girls into human trafficking and prostitution.

Peer groups pressure has a lot of influence on the involvement of Edo youths in human trafficking and prostitution. The traffickers aim at the leaders of different groups, brought them over and use them to convince the majority of the peer members who will now plan to travel out with them without the consent of their families by hiding the purpose of their travel from their family members.

4.1.4.2. Specific

Apart from these general elements which will help us to interpret the phenomenon of human trafficking and the readiness of the girls who wish to be involved, there are also specific aspects that will help us understand the phenomenon. We will indicate some of them, putting into consideration some changes we are verifying. As specific aspects of the interpretation of the phenomenon of trafficking we can still indicate: Edo girls wish to travel out of the State and Diaspora in order to enjoy a better condition of living and to get a white husband through involvement in human trafficking and prostitution. Second point, the girls also want to help the families financially.

Recently, the peoples' opinion on human trafficking and prostitution has changed. As majority of the people see human trafficking as disgrace to their family setup of Edo people and the girls are no longer welcome with applause when they come home after their experience. This has resulted to excommunication by their community and neglect of the sick ones among them.

Now, we want to verify the above mentioned prevalent factors that cause human trafficking and prostitution among the Edo women and girls in Edo State. We will indicate three of the fundamental factors and we will also verify them:

The *mentality of Edo mothers* from Edo State on what their daughters can do to earn a living for them. The parents see human trafficking as a lucrative way to get rich quick and thus they want their children to be involved.

The *earlier Edo girls* who are *involved* in human trafficking and prostitution *enjoyed trafficking* because they got rich from it and made a living out of it. They build houses, bought cars. They are now mentors of the vulnerable girls who are ready to enter into human trafficking and prostitution.

The *vulnerable Edo girls* because of their parents' socio-economic background they find themselves, their ambition and readiness for travelling take a risk of travelling through human trafficking. The vulnerable youths are reluctant to accept that human trafficking is an unhealthy business as many of the girls become victims of deportation, maltreatment from the countries they live in.

[4.1.4.3. Our research and reflection aims to verify](#)

The socio-cultural, economic and general contexts of mothers of the victims and vulnerable youths in Edo State in order to determine their socio-economic status, marital status and educational level to be able to know their problems. It will also enable us find a solution to the involvement of their daughters into human trafficking and prostitution. Information from these sources will be use to determine the background of the victims.

The family setup of the victims, educational level of the victims and economic background of the victims. This will help to determine ways to combat human trafficking. In order to solve the problem we need to educate, integrate and help them make a living and to reduce the problems in their families and community.

We have to look into the ambition of the vulnerable youths, their family background, socio-economic status of their family and educational level of their parents in order to find a way of directing, educating and convincing them of making a living rather than human trafficking and prostitution.

4.2. Realization of the research

In order to achieve the objective and motivation of the study, we follow the exploratory, analytical and narrative method of qualitative research, which aims at obtaining information from the real situation of human trafficking in Edo State, describe and analyze it as it is today. We will interpret the situation of the mothers, victims and vulnerable youths. The instrument use is the “Art of Empirical investigation”⁴⁶⁹ developed by Julian Simon, in 1969. Emphasis will be paid in regard with different authors’ opinion on the issue. It is a very simple method but has been shown to have great power in seeking and revealing information on human trafficking and prostitution in Edo State. The variable it investigated have been variously confirmed to be relevant not only the facts but the meaning behind the words.⁴⁷⁰ Moreover, it addresses the victims experiences; the mothers mentality towards human trafficking and expectation from their daughters and the ambition of vulnerable to join the trend. The participants were mothers, victims and vulnerable youths. The use of mothers for the study is because majority of families in Edo are headed by mothers and most of the victims were from mother-headed families. Other groups to be used for the study are victims and vulnerable youths of human trafficking from Edo State.

We adopt the interpretative method for the data analysis through finding meaning of texts and symbolic expressions that are written, oral or non-verbal that might be contained in the focus groups and in-depth interviews. This method helps to criticize the text, words and language altered by the respondents. It emphasis the importance aspect of cultural studies, which does not focus on the behavioural response of the people but on creating meaningful practices that bring about a social change.⁴⁷¹ The qualitative method will be used for the verification of the data collected from the study, that is, the experiences of mothers whose daughters are involved in trafficking, the girls involved in trafficking and girls vulnerable in trafficking.

[4.2.1. Research design](#)

The study was an empirical research, an investigation of the experiences of three groups of Edo mothers whose daughters are involved in the act, the victims, who have had contact with the phenomenon and the vulnerable, who are ready to travel. It is assumed that their input should be sufficient to gather enough information in order to get a broad view of the problem and the expectations from their children. We also adopt face-to-face interviews with individual mothers, victims and vulnerable in the form of expository, analytical and narrative according the research of Corrine Glesne and Alen Peshkin. This method is effective in obtaining culturally detailed information about Edo women and girls, their behaviour, values and the human aspect of the phenomenon.⁴⁷²

The research design is considered appropriate for this study, since it seeks to gather information about the characteristics that are common to a group of person, and not about individuals. It is assumed that the information gathered in the study of the mothers whose daughters involve in trafficking, the victims and vulnerable finds expression in their motivation and expectations of life as Edo women and girls, revealed in the experiences of their past experiences.

[4.2.2. Population of the study](#)

The population for the study consisted of the mothers of the victims, the victims and the vulnerable. For the selection of the subjects for interviewing, we will try to use the technique of simple random sampling, collecting information on the life of the Edo women and girls in Edo State. The total numbers of ninety were sampled for the study. Purposive sampling was used for the selection of the villages where this practice of trafficking was common. The researcher constantly visited to the target groups and succeeded in establishing a good relationship that built confidence on the part of the target groups. The population of the study will be mothers, victims and vulnerable youths, and all others who might have information on trafficking, but those who are not directly involved in one way or the other were excluded from the study. The use of mothers for the study is because children are close to their mothers and discuss confidential issues with them. And some victims are from homes where the father is either

dead or the fathers and mothers are separated. Since the population of the study is considered small, all the ninety persons selected were sampled and used for the study. Only 30 subjects sampled from each group of the population were used in collecting information on the life of Edo women and girls of Edo State. The interview was administered by research assistants to the victims, their mothers and the vulnerable youths. To get a correct response on the issue, it was necessary that the opinion of mothers whose daughters are involved in human trafficking be heard. The victims shared their experiences. The vulnerable express their motives for wanting to be involved into human trafficking. The data collected from the study will be qualitatively analysed.

[4.2.3. Instrument for data collection](#)

The instruments for the research participant observation, in-depth individual interview, life experiences, focus groups and document analysis for a wider knowledge of the phenomenon and to rely on words altered by the respondents. The *participant observation* entails being present in the social setting and learning how actions correspond to words. The *in-depth individual interviews* were organized in order to gather information about the victims experiences, mothers perception of the issue and ambition of the vulnerable to join the business. Other instrument used are *Field notes*, which are notes taken from events, conversation, descriptions of people. Focus group offers data unexpected and facts normal observation will not capture. The *life experiences* also offer the evidence and facts not obtained in the other instruments. The life experiences from the respondents were concrete testimonies to the problems that qualitative research seeks in environmental change.

The instrument for data collection will be a structured interview for the various groups of subjects namely: mothers of victims, the victims and the vulnerable youths, life experiences, in-dept interviews and focus groups. It was almost the same in all the instruments. The instruments were in sessions. Altogether, five sessions were held. The three sessions lasted for two weeks. The purpose and goal of the hypothesis was maintained. The first session was to seek information from the victims' personal profile, family condition and life experiences. The second session was administered to mothers whose daughters

are involved in trafficking to collect information about their family socio-economic condition, the extent of the mothers' knowledge of the girls trafficking and prostitution, and the expectation from their daughters. The third session was administered to vulnerable youths to gather information about family condition of vulnerable youths, to know at what extent the vulnerable are aware of human trafficking, their perception of the foreign country, job expectation and readiness to travel. The respondents were permitted to tell their life stories without interruption from the researcher.

[4.2.4. Data collection procedures](#)

Apart from those involved in our in-depth interview, there were also interviews of some NAPTIP experts and COSUDOW staff to obtain good information from them on human trafficking, and their role in rehabilitating and reintegrating the victims. Some individuals working with victims were also interviewed to obtain adequate and proper information on the issue. The three sessions and life experiences helped the researcher to collect information especially of victims profile; the source and nature of travel documents; methods of recruitment and travel routes; cost and debt and their motives for involving themselves into human trafficking and their experiences, to collect information where human trafficking and prostitution exist among Edo women and girls in Edo State; the purpose of human trafficking and prostitution and the feeling of the family who sent their child to be involved in trafficking and consequences of human trafficking and prostitution.

The administration of the interview was undertaken by the researcher with the help of two research assistants who were duly informed of what to do by the researcher. The structured interview was carried out in three different places. A part of the interview was conducted at COSUDOW shelter Benin - City, the second aspect was at NAPTIP office in Benin City. The administration of the interview took place in secluded places because we deliberately wanted to avoid interruption.⁴⁷³ It took three days in total to interview the target groups. During the data collection, questions from individual victims were answered. The data was collected on November 2012 in Edo State in Nigeria.

4.2.5. Methods of Data analysis

The data collected from the study will be analyzed using qualitative procedures in which the responses to the interview are presented in a form of verbal description and logical argument. Our in-depth study of the phenomenon score through a survey of empirical natural environments where the phenomenon originates in Edo State, Nigeria.

The respondents were asked to share their life experience⁴⁷⁴ with us only in a secluded environment. None of the respondents were ready to expose their horrible experiences in public because of fear of being tortured by their former trafficker. Some respondents were reluctant for any discussion, while some of them maintained that whatever experience they share with us must be kept in absolute secrecy.⁴⁷⁵ There was no time limit for the discussion provided the respondents were ready to co-operate. The least time spent for each of the respondent was an hour.

4.3. Organization of field work

In order to elaborate on the hypothesis efficiently, there were procedures followed to arrive at the objective of the study. In the first place, we formulated three slightly different structured interview questions to collect information about the profile and life experiences of the respondents along with their natural life in the environment. Apart from the knowledge we gathered from them in the previous chapters, we also interviewed and listened to their life experiences as they expressed them.

As it was extremely difficult to get respondents to participate in the study; contact was made through the assistance of those working with them. Altogether, five sessions were held. It was an avenue for private and open discussion with the respondents. The first three sessions were held with the respondents.

On the part of the victims: Each victim was able to express her personal experiences and annoyances of human trafficking. The researcher was physically present during the period of the research. Particular attention was paid to the behaviour, dressing and non-verbal communication of the victims.

On the part of the mothers of the victims: The mothers expressed their disappointments, grievances, hopelessness over the family condition and on the Nigerian government for deporting their daughters back home.

On the vulnerable youths: The vulnerable expressed their personal readiness, disappointment for not taking off on the journey as planned. The use of field notes was important to enable the researcher to take note of the respondents' body language and expressions emphasized during the interview. Some respondents were reluctant to narrate their experience, but the researcher was able to motivate them. The discussions were recorded on Audiotapes and eventually were transcribed literally. The result of the research was later analyzed.

The research employs the use of books on the state, causes and consequences of human trafficking in Nigeria with particular attention to the situation among Edo women and girls in Edo State, the socio-cultural and socio-economic background of the State in addition to official documents of the United Nations on human trafficking and other international agencies. In addition to these, a number of other selected books, documents and commentaries on the causes and consequences of human trafficking and prostitution will be used to analyze the present problem.

[4.3.1. Administration of structured interview and language applied for the dialogue](#)

In view of the objective of the research, we prepared three slightly different structured interviews for the victims, the mothers of victims and the vulnerable youths.⁴⁷⁶

The researcher encountered a series of problems in obtaining information on human trafficking and prostitution among Edo women and girls in Edo state because of the nature of the issue. It was not easy to get the respondents who were ready to discuss about their past experiences. One of their general excuses was that they do not want to re-touch that aspect of their past life as it is their private live. We used simple and direct language but most of the respondents never agreed to speak official English language. Some of them accepted to speak in Nigerian Pigeon English which is one of the languages used in the rural

areas.⁴⁷⁷ Others preferred speaking in their dialects. One of their reasons: “I am not sure you will not use my voice to follow me, I do not trust you.”

4.3.1.1. Administration of structured interview to victims, mothers and vulnerable youth

The involvement of Edo women and girls to human trafficking and prostitution is based on their expectations attached to it revealed in the stories of their ideal future. Two distinct variables help to identify the imagined future. The independent variable is the group to which they belong and the dependent variable is their scores on the variables of the imagined future of the mothers, victims and vulnerable. Some variables were used to collect information from the victims like age, level of education and occupation. These variables will help to interpret and explain the data from the study. These variables are the possible background which may be seen to be the route cause of human trafficking among the Edo women and girls. For instance, what age is more prominent among the victims? The age at which the victims get involved in trafficking will provide a solution to tackle human trafficking. Knowing the age that is very prominent in human trafficking will help the researcher to know the group to deal with and direct education to. It will help the researcher to know those that have problem and the level of education of the victims. If the generality of the victims are not educated, then the researcher will know that their problem is education. If they are educated, then the researcher will find out from them what their problem is that lure them into human trafficking.

However, these variables form the base for addressing the problems of the victims and the vulnerable youths as well as the *mothers*. A mother with a high level of education may not allow her daughter to be involved in human trafficking. It is likely to be mother with low a level of education or illiterate who can easily be deceived by the traffickers and by their daughters who want to enlist into the business. A married mother may not allow her daughter to be involved in human trafficking, because she and her husband can afford to take care of their children. Then, the problem lies with single mothers⁴⁷⁸ who are already promiscuous and can sell their body for money and have no money to train her children that can involve herself or her daughter to human trafficking.

Furthermore, a *vulnerable youth* who is in school cannot afford to leave study for human trafficking exposing themselves to danger. And if that is the case, education must be made available for the vulnerable youths so that they will be busy with studies rather than travelling overseas for greener pastures when the greener pasture is at their door, only they must be educated to get at it. Somebody who has a job or trade cannot go into the human trafficking business. It is the idle person who cannot boast of any skill that can go into human trafficking.

The variables: age, occupation, level of education, religion are parameters for determining the extent of the problem as well as a clue to solving the problem.

[4.3.1.2. Organized environment for the interview](#)

At the beginning of the interview, the researcher used five minutes to explain to each respondent the objective of the interview, the structure of the questions and the modality to respond to the questions. The researcher assured the respondents that their response to the questions will be kept secret and a provision of an enclosed environment was created to enable the researcher to collect information from the respondents. Some of the respondents expressed the feeling of guilt, disappointment and rejection. One of the respondents angrily said: "I have rendered my life useless. I blame myself." One common feature among them was the attitude of not being ready to listen. It was clearly noticeable that they were not relaxed during the period of the interview. Most of them were very aggressive, annoyed and bitter because they were deported back home.

[4.4. Difficulties encountered during the process of the study](#)

The researcher encountered series of limitations and constraints from the three different groups of interviews during the course of the research.

Problems from the victims: It was extremely difficult to get victims to participate in the study; some of the victims who were informed and had initially accepted to cooperated, later, did not turn-up. Because of the nature of the study, some victims were afraid to permit their voices recorded during the process of interview. One of the victims bluntly refused to talk during the interview session.

According to her, she said that she does not want to recall her past experiences again. Some victims initially did not want to reveal the crucial aspects of their experiences, they felt ashamed and guilty. While some blame the police and government of the destination country for their injustice for deporting them back to Nigeria. They preferred to be retained in the destination countries where they presumed to secure a job instead of deporting them back home where there is no possibility of getting a job. One victim still wants to travel back, denying that she was not involved in prostitution.

Problem from the mothers: The majority of the mothers of the victims were blaming the government for deporting their daughters' back home empty handed. Some mothers could not share their experiences. Still some of the mothers were postponing the date to be interviewed. Some mothers who came to be interviewed spontaneously changed their minds thereby not permitting to be interviewed as planned. And some mothers, out of annoyance left without being interviewed. Also, some mothers already threatened by the traffickers bluntly refused to talk. They shy away from the situation they found themselves in. They had fear that their private lives will be exposed especially those mothers who sent their daughters to trafficking without the knowledge of their husbands.

Problem on the side of the vulnerable youth: Generally, the vulnerable youths were not willing to reveal their plans, fear of blocking their already made plan. Some vulnerable were very aggressive as they discussed with the researcher. They blamed their parents for having given birth to them and also the Nigerian government for making life so unbearable for them. To avoid living in such a terrible situation they offer themselves to be enlisted into the human trafficking business.

Other problems are:

Problem of language: The Benin people speak three languages. They are: Bini, English and pigeon. The majority of the victims were speaking only the Bini. This created a big problem in communication due to the language barrier.

Lack of scientific material from Edo State: We were unable to obtain material regarding the study from Edo State. They used scanty and out-dated material they received to support the issue. We relied more on oral tradition and life

experiences of the respondents, Personnel and non-governmental organizations.

Inadequate information from mothers about child education: Looking at the structured interview questions, we did not specify about child education because the majority of mothers wanted to get money and what their daughters can do for them. They based their argument more on human comfort, forgetting what will be necessary for the future of their children. Asking them about the training their children got in school means provoking them, and making most of them arrogant. We presumed that a majority of mothers do not want the well-being, progress and happiness of their children, rather they prefer the financial assistance they can receive from them through human trafficking.

Lack of social security: There was inadequate social security along the road. Most often there were armed robbery attacks on the high way so the journey has to be delayed or postponed. There was also the problem of mobility. There were limited means of transportation. In some areas, the only means of transportation was Motorcycle due to bad roads. The tight schedule of the experts and staff delayed the interview too.

Despite all the mentioned problems and limitations, the researcher did everything possible to understand the phenomenon better.

Conclusion

The chapter was divided into three sections: the first section was the descriptive aspect of the problem. The paragraph focused on the problem of the condition of women and girls in the normal setting, and how the condition constitutes as risk factor for human trafficking.

The second section of the study was the realization of the work. We put our attention on the instruments used for data collection. To gather appropriate results, we used the prepared structured interview questions. We collected different information from the study about the risk factors for the existence of human trafficking. The social factor is connected to the existence of human trafficking but other factors are included. We also considered the economic aspect of the problem as reported by the respondents as a risk factor. The connections between the two factors were evidenced as risk factors for human trafficking. We affirm that the social problem is basically the driving factor for

human trafficking and not poverty as many of the respondents reported.

The third section was on the organization of the work in a way that it will be suitable for the instruments to verify. As mentioned above, the structured interview was with three different groups; their questions were almost the same with slight differences. Our objectives were to collect information about the condition of Edo women and girls in Edo state, to distinguish from the questions those factors which motivate youths vulnerable to trafficking, verify the level of poverty among Edo women and girls in their natural context which holds back progress in the territory and revealing the perception, opinion and expectation of the respondents for assuming the risk of trafficking.

Finally, we presented some of the hindrances experienced during the process of the study. Some of these obstacles and set backs held our failure in the education intervention.

CHAPTER FIVE

THE RESULTS OF THE EMPIRICAL RESEARCH FROM THE VICTIMS

The objective of this study was to investigate the factors that support human trafficking and prostitution in Edo State and also to find out the consequences of human trafficking and prostitution on mothers of girls who have lived the experience of trafficking, victims of trafficking and vulnerable young people who are in danger of becoming so and family. To achieve this objective, structured interview was used for the various groups of subjects namely: mothers of victims because of the fact that most families in Edo State are directed by mothers and majority of the victims are from mother-headed families. The victims who are involved in human trafficking and prostitution from Edo enjoyed trafficking because they got rich from it and made a living out of it.⁴⁷⁹ The vulnerable youths because of the concrete situation of life they find themselves, take a risk of seeing human trafficking and prostitution as the easiest way to get money to change their life and to help their families, solicit in this urge, the girls involve themselves in human trafficking.

The use of structured interview was considered to be a most viable complement to the literature in chapter two of this work. The result of the in-depth interview was treated according to a qualitative methodology, according to the techniques of thematic of content analysis formulated by R. E Boyatziz in 1998 which stated: “Thematic analysis is a method for identifying, analyzing and reporting themes within data. It minimally organizes and describes your data set in details and interprets various aspects of the research topic.”⁴⁸⁰ The structured interview is analyzed according to the emphasis led by Rubin and Rubin in 1995

which stated: “analysis is exciting because the researcher discovers themes and concepts embedded throughout the interview.”⁴⁸¹ The methods are used in other to get a compilation of different types of situations and topics and current changes in the phenomenon. This section deals with the results of the findings according to our hypothesis. This was an opportunity for the target groups to openly discuss their common experiences, personal encounter and pour out their grievances on human trafficking. It was also necessary that opinion of mothers whose daughters are involved in human trafficking be heard. The victims shared their experiences. The vulnerable express their motives for wanting to be involved into human trafficking.

The second part of the interview was focused their experiences regarding the phenomenon.⁴⁸² Particular attention was paid on their motivation for making the choice to be involved in the act, their expectation of work in the destination country, their perception about the foreign land, their experiences at home as they prepare for the journey, their experiences in the destination country and their experiences at home after the journey. This step enabled us to identify those victims that needed urgent assistance because of the horrible situation they were forced into in life. Particular attention was paid on the behaviour, dressing and the body language of the victims, the mothers and the vulnerable and their facial expressions as they narrate their ordeals.⁴⁸³ Daniel Chandler emphasizing the importance of this method of study as the best in so far as it will help us not only to discover the signs manifested as the respondents express their experiences but also the behaviour behind their act.⁴⁸⁴ A. Collins also pointed out body language can only be understood better when the researcher is able to comprehend the non verbal communication and signs manifested by the respondents as an expression of inner blockage. Collins wrote: “nonverbal communications and signals contribute a major part in a discussion were words are difficult to express someone’s emotional situation.”⁴⁸⁵ This section deals with the findings according to the hypothesis.

5.1. The Results of the characteristics of the Victims interviewed

In order to verify whether it is the family setup, educational level and

economic background of the victims that makes them get involved in human trafficking we use the structured interview to compare our results with the literature review. Based on getting accurate results we also used the content analysis which has helped us to explain about different issues regarding the profile of the victims. Thus, we dealt with experiences before, during and after travelling. In addition, we sought the views of the victims on whether or not they think the practice of sexual trafficking should stop. The structured questions also helped us to identify some individual and group factors that predisposed a majority of victims to engage in human trafficking. And here are the details of every question concerning this issue. Question one was considered necessary when speaking about the profile of the victims and other variables like their age, state of origin, ethnic group, their position in the family, residence and family size should be referred as social characteristics of the victims.

[5.1.1. Social background of the victims](#)

In considering the social characteristics of the victims, it is very important to focus our attention on the above mentioned factors like age, state of origin, ethnic group, and position in the family, residence and family size. We should not overlook the environmental and cultural influence and personality type which also constitute an important role why many girls involve themselves in human trafficking.

In this first aspect of our work, we are also going to consider the *family condition* under the following factors: the ability to adapt and relate with those within the environment, ability to manage the available means, having a sense of belonging or manifest indifferent attitude and ability to find fulfilment of the basic human needs within the environment or must they look for satisfaction elsewhere. According to David Matza, deviance⁴⁸⁶ might occur in such situation due to failure in the process of socialization.⁴⁸⁷

[5.1.1.1. Victim age before travelling](#)

The victims who reported that they were between fourteen and twenty years old when they were trafficked were many. They were the majority of victims who were trafficked at the adolescent age. Only few of victims were trafficked

between 21-27-year-old and the oldest among them was trafficked at the age of thirty-five. Some of these victims were so traumatized that two victims among them were still unable to talk. A 21-year-old victim wrote on a sheet of paper: “I started to travel when I was ... (silent) years old.”⁴⁸⁸ They used fingers to indicate their age before they were trafficked.

Below shows the victims age distribution before they were trafficked.

Table 2. *Victim age before travelling*

Age	Number of Victims
14-20	17
21-27	8
28-36	5
Total	30

5.1.1.2. The State of origin and ethnic group affiliation

The ethnic group affiliation of the majority of the victims is Edo, followed by Delta, Igbo and other ethnic groups who claimed to be from Edo State because their traffickers took them to Edo State for initiation before travelling. It is common in the country now that traffickers who facilitate access to the European journey exist in Benin-City. Hence, those who desire to be trafficked to Europe come to Benin-City to make adequate preparations and some of them even change their age and names. Moreover, non-Edos who were born and grown up in Edo State, who speak the language very well assumed to be Edos. Edo State which is both multi-ethnic and multi-linguistic consisting of Benin people, Esan, Etsako, Owan and Akoko Edo. A large population of migrants are from other Nigerian ethnic groups mainly the Ibos and Yorubas. Because these ethnic groups have a wide range of language and dialects, Pidgin English remain a common language of communication.

Table 3. *The State of Origin and Ethnic groups of victims*

State	Ethnic group	Number of Victims
Edo	Esan	11
	Bini	6
	Afemai	1
Delta	Urobho	4
	Ikah	2
Anambra	Igbo	2
Ogun	Yoruba	1
Imo	Igbo	3
Total	Total	30

5.1.2. The Victims family structure

Despite various functions which the family performs for its members, the family also makes provision for emotional and psychological security through warmth, love and good interpersonal relationship among members. Often time, the family structure and the level of relationships among members contribute towards individual attitude and behaviour. Analyzing the responses from the victims on economic condition of the family, one notices some elements that can push someone into abnormal behaviour.

The information received from the victims shows that many of them had an idea of their parents' level of education while few of the respondents claimed not being aware of their parents' level of education. Out of thirty victims interviewed, only one victim's father was a graduate. The majority of the victims' fathers never attended any formal education. Some of them claimed that they were not aware whether their parents had any formal schooling or not.⁴⁸⁹ Most victims' mothers were more educated than their fathers. Two of the victims had lost either one of their parents. One of them whose father was an ex-soldier went to school but was dead, and the mother never went to any formal school.⁴⁹⁰

The majority of the victims reported that their parents were farmers, a large number also reported that their parents are unemployed; a majority of the parents

are traders while few parents are ordinary civil servant. The parents of the victims belong to the lower class cadre in the Nigerian socio-economic class structure.

Most of the victims are from low-income background, some of their parents are engaged in low-income occupations. Some of the victims reported that they willingly agreed to be trafficked to assist their families financially from their extreme poverty.

Some members of the victims' family supported the journey. They are waiting for the fruits of the journey. The majority of the victims said that their parents were happy. Three different victims of the same age reported how they were involved in human trafficking.

A 20-year-old victim declared "My parents advised me to do everything possible so that two of my younger ones will join me in Italy."⁴⁹¹

Another victim of the same age made the statement "I was convinced by a man to accept the offer. He assured me that it would pay me more if I do such a job in Mali."⁴⁹²

Following the opinion of the first two victims, a 21-year-old victim boldly said: "I was nursing the interest but there was no means for undertaking the journey. I waited till I was able to gather enough money to pay for the transport then I took off."⁴⁹³ Others were convinced by their mothers or their friends.

A large proportion of the victims emphasized that their family did not contribute towards the transportation of their journey. They made the choice of travelling alone without the knowledge of their parents. They claimed that they made the choice because of the poverty in their house, believing that through such there will be a change in their family.⁴⁹⁴

Another view from a 21-year-old victim showed how happy the parents were when their daughter decided to travel to make money. The victim expressed thus:

"I made the choice alone but my parents are happy because I give them money at the end. Sometimes, I buy nice clothes and shoes for my mother and she will feel high. My father does not worry me at all but if I give him some money he receives it gladly."⁴⁹⁵

A 20-year-old victim confirmed how eager some girls were to travel at any opportunity in these words: “I organized it alone. I paid 25,000 Ciper in Mali Currency to be able to travel with the Bus to Mali.”⁴⁹⁶ Another victim specifically narrated how the Madam obliged her to reimburse the money paid to bring her to Italy. She stated:

“... the madam said I must pay her the sum of 88,000 Dollars she spent in bringing me to Italy. I was not aware of the payment before I left Nigeria. All the time I was in Italy I did not send any money to my parent at home.”⁴⁹⁷

5.1.3. Demographic Characteristics

A large proportion of the respondents live in overpopulated households with an average of ten persons per households. One victim expressed the size of her family as follows: “I was sent to get money to help my family. I am the first daughter out of ten children....”⁴⁹⁸ Another victim mentioned that her father has nine children to care for. She is the second child and seven children are still to be trained....⁴⁹⁹

5.1.4. Victim level of Education

The system of education in Nigeria is that primary education is meant to be free. Secondary School in the government schools is suppose to be free too but sometimes teachers put high demand on parents thereby making some parents to forfeit sending their children to school. Some children still have the opportunity to finish Senior Secondary School and obtain the certificate which is regarded as a base for all educations in the country. Our study shows that a large proportion of the victims attended only Senior Secondary School, while the majority of victims stopped in Primary School. Whereas thirteen other victims completed three years in the Senior Secondary School but did not take the final examinations.

A 16-year-old victim expressed at what age she was trafficked thus:

“Before I travelled out, I was not doing anything. I just roam about within the town doing nothing. Then my friend said: As I do not have anything doing at home, I should follow her to travel out.”⁵⁰⁰

Another victim mentioned “I attended Primary Six, but I did not take the examination.”⁵⁰¹

The table below shows the educational level of the victims before travelling.

Table 4. *Victim level of Education*

Victim level of Education	Number of Victims
No formal Education	2
Primary School Education	11
Junior Secondary School Education	3
Senior Secondary School Education	13
University Education	1
Total	30

A large proportion of the victims were unemployed before they were trafficked, few of them were still in school. Some of the victims were hairdressers, fashion and designers or hotel worker and some were unemployed before they were trafficked. Moreover, many victims could not further their education after finishing Senior Secondary School because there were no money and they were unable to secure a job. One victim had just gained an admission into a tertiary institution of learning before she was trafficked. Quite a large number of them were convinced by their traffickers that they would earn more money abroad (hard currency) if they accept the offer.

5.1.5. The dissatisfaction of existential needs and the family condition

The victims of human trafficking are those who have not found satisfaction in many aspects of their condition of life. They lack the following senses in their existence like: a sense of life, of orientation and sociality.⁵⁰² Many victims who were bored by the standard of life in their family due to lack of their parents education and joblessness engaged in travelling, hoping to gain an opportunity to

study and work in a destination country.⁵⁰³

Table 5: *Victim former job before travelling*

Victims former Job of victim in category	Word Frequency
Unemployed	15
Still Schooling	5
Trainee/Hairdressing/ Fashion and designing	3
Trading/Business	2
Hair Plaiting	2
Hotel/Restaurant	3
Total	30

The table shows the nature of the job the victims were doing before travelling and how they were unsatisfied with the job. The majority of the victims were jobless and few other ones were engaged in a menial employment which they presumed could not afford them with the basic needs of life. Most victims were supported by their family members to make the journey.⁵⁰⁴

Only the personal characteristics and family structure as mentioned above are not enough to determine the reason for Edo women and girls getting involve in human trafficking and prostitution. There is need to analyse the risk factors and their influences upon individual and community in order to know whether the factors depend on individual constitution or from the social environment which obliges individual to put-on a deviant behaviour and reasons individuals have for accepting such behaviour.

5.2. Victims motive for joining Human Trafficking

In this paragraph our focus is on the victims' purpose for making the journey, the kind of job she would be ready to undertake, what risks she awaits for during the process of the journey and the perception of the destination country.

For most of the victims, travelling is positive, a privilege, because it gives them access to further education.⁵⁰⁵ Working hard is the priority for a proper social participation. It is proper for an individual to have a sense of belonging. Considering other responses, travelling to different countries is considered as a means to gain financial benefits, curiosity, helping their families and other reasons, predominantly specified as an opportunity to get a well-paid or suitable job, improvement of family condition of living, over demanding parents and social pressure.

More concern is on victims who presume that they are the only person who can resolve the problems in the family. They become pre-occupied about the condition and dispose themselves to take the risk of travelling. In such a situation, the victims put on abnormal behaviour as a by-product of not being satisfied with the deprivation of material and inter-personal needs they find themselves in. Most often, their motivation is not positively realized and they begin to blame themselves and the authorities in the family for forcing them to undertake such an unsuccessful journey.

[5.2.1. The reasons to travel.](#)

During our interview with thirty victims of human trafficking from Edo State, we investigated whether they felt they made a proper decision and which factors were necessary in that decision-making. A majority of the victims maintained that travelling will make them responsible and be recognized in their family. Those who live in extreme poverty said that their travel will bring a change in the economic situation, make them independent, but some victims found travelling as obligatory, while others find it as a means of escape from family violence. We looked into two major factors which were the causes of human trafficking. We name them push and pull factors. Push factors are those situation that force people to leave home and look for a better place. For instance: poverty, lack of education or other skills, unemployment, gender discrimination, domestic violence, life within dysfunctional families, impact of conflict and war and failing economics, lack of opportunity for legal migration and lack of alternatives for employment. The push factors are from the supply side which is the country of origin. Women are the supply. The Pull factors are those positive

aspects of the receiving country that attract and thereby encourage people to move. For example anticipation of employment and financial gain, anticipation of material improvement and a better lifestyle, potential access to the perceived ‘glamour’ of life in the industrialized countries as portrayed by the media as the proverbial ‘land of milk and honey’ scenario and a belief that it is the only way out of the vicious circle of poverty, despite the well-publicized risks. The pull factors are from the demand side which is the destination country.⁵⁰⁶

Our attention were on the following questions: how and why the girl was ready to travel, what nature of job was the girl ready to undertake, whether they were aware of the risks along the routes, in the destination country and at work. Furthermore, we considered the attitude of both the family and community if the girls did not succeed. We came to realize that most of the girls took delight in travelling to Europe and other nearby African countries rather than staying in Nigeria. Their major reason for such a decision for travelling was the financial motivation.

Today, because of the economic condition in the country, many girls desire to travel to Europe and United States of America. We also realized that majority of the victims have travelled to the following countries like Italy, France, Spain, London, Moscow, Cotonou in Benin Republic, Mali, Libya and other African countries. A statement from 18-year-old victim “I travelled to Italy. I travelled with my Aunt from Lagos to London then to Italy. The Aunt is my father’s junior sister.”⁵⁰⁷

Another major issue the victims mentioned for travelling was to get marriage with the white men, while some girls said they want to have personal freedom from oppression which men impose on them. The socio-cultural factors have their influence on the lives of women and girls within Edo State. The views of three different victims expressed those of other women and girls concerning question number nine in our structured interview on: what was their personal motive for making the journey. A 20-year-old victim said:

I was bent to get money to help my family. I am the first daughter out of ten children. My parents receive merger amount at the end of the month. It is not enough to keep the family going. I have to contribute something in the training of my younger ones. As I did not go to school I want them to study.⁵⁰⁸

Another 21-year-old victim replied:

“I come from a very poor family. There is no hope for future progress if not from me the first child. I have to work to assist my parents take care of the junior ones and maintain the house. It is always something good if the first child progresses, the other ones can join the lineage.”⁵⁰⁹

A 20-year-old victim also contributed:

“I was looking forward to get money and help my family. Although my father is a civil servant the government does not pay the workers regularly the merger amount they give them at the proper time. We can not buy the least bread for break-fast in the morning.”⁵¹⁰

Some victims emphasized that their family condition pains them and they want to help them to be like other girls’ families where electricity and water function instead of buying kerosene and water everyday, they will have electricity like others. A 30-year-old victim out of desperation because she was deported mentioned that she needed her family to come out of their poverty as the main factor for deciding to travel for work in Europe “... for the three months I worked in Mali I did not come back to Nigeria with a *Kobo*.”⁵¹¹ “I still remain in my extreme poverty.”⁵¹² The effect of deportation dawn heavily on the 30-year-old victim, who, after spending many years in Mali in order to assist her family financially came home penniless. She exclaimed:

“...unfortunately, the money I saved for the past five years in Mali I left it there because the Police arrested me as I was standing by the side of the Road waiting for my Customers. I did not deposit the money in the Bank because in Mali if a stranger (girl) has much money in the Bank they will start to suspect the girl to be a prostitute and the money will be deducted. So I was hiding the money in the ground hoping to collect it on my returning home. ...my stay in Mali I had never send money to my father at home.”⁵¹³

The view of 18-year-old victim expressed how the family condition might push many girls to be involved in human trafficking as she said: “... there was no other way the whole family members were expecting for a better living apart

from my travel to Italy.”⁵¹⁴ Most victims are bent on economical gain in order to enable their family to enjoy a better life and have a change of life. Some victims were ready to take up any sort of employment provided they get money very fast to assist their family.

The views of 25-year-old victim:

“I was disposed to do whatever possible to remain in the job, provided I get the money. I was mad to get the money like other girls from my village. I needed to raise my family up to the standard. For me, money was all and all to live up to the expectation and let other people to recognize me. In my town anybody that has money is being respected and honoured.”⁵¹⁵

Two other victims of 20 and 18-years-old had similar impressions:

“...I was ready to be servicing at least 20 men a day provided they pay me. I saw the money and I was making it. Some of my customers were offering me more than the price. Some customers told me that I was still too tender to be making money like that. I was ready to be servicing at least 30 men a day provided they pay me enough money.”⁵¹⁶

Only few victims claimed to have succeeded in sending some amount of money to their families as they were in the destination country. They were bold to say that the money they sent home was helpful to resolve some of their plans for their family. In their words: 18-year-old victim said: “I was able to be sending 250.00 Euro to my mother every month without the knowledge of my father.” ⁵¹⁷

A 24-year-old victim also confirmed:

“I had nothing in mind again apart from how to get the hard currency to help my family. Only once I sent 100, 00 Euro to my parents they were on top of the mountain. It helped to solve many financial problems in the house.”⁵¹⁸

The same victim said that her parents were very happy especially her mother for receiving the money she sent home despite of her being aware of the nature of job she was doing. Some parents were happy for their daughters travel. One particular victim of 18-year-old narrated how her mother convinced her to take-

up the journey as follows:

“...they were very happy that I travelled especially my mother. She told me to obey the directives from my friend who wants to help me by taking me there. My father did not express himself in words but he was in support of my journey.”⁵¹⁹

In view of making the choice to travel, a victim of 18-year-old mentioned:

Partially, I chose it because my parents were in support of it especially my mother. In one of her statements she said: “I am happy one of my children is travelling overseas like the rest of the girls around our house.”⁵²⁰

There were some victims who reported that their parents were unaware of their journey. They decided to phone them as soon as they reach the destination country to avoid stopping them from travelling. One of them expressed her view towards her decision thus: “My parents were not aware of the journey. I planned to phone them and tell them when I am already in Mali so that they will not stop me from travelling.”⁵²¹ Only a few victims travelled for further studies. The opinion of a 21-year-old victim expressed the expectations of those few victims who travelled predominantly for studies as follows:

“Not at the beginning. I travel to Mali for studies and whatever money I get is for my studies. When I finish the study then I think of sending money to my parents at home in Nigeria.”⁵²²

It is important to take an account how peer group can convince themselves to be involved into human trafficking. The experience of 18-year-old victim who travelled to Mali with her friend gave evidence how peer group can convince themselves to becoming a prostitute. In her words:

“...it is a pity when I got to Mali I found that life was not easy. I had nobody to direct me again. My friend was hustling for herself. She told me one day: Baby, here is that Mali and this is what I do to get money, if you want, join me tonight to move out” One evening my friend brought a man who took me out for a party. As we were there, she introduced me to an elderly man. The next day the elderly man picked me from the joint as I was waiting for customers. That was how I started the business. I saw that, it was the best way to get money and I joined the club. Not only did I start

smoking and drinking at the same time, I was living a very rough life.”⁵²³

The same pursuit for money made some victims to fall prey to police as they wait for their clients along the road, believing they would be able to make substantial amounts of money from it, based on what they were told by their trafficker. Curiosity was another factors that pushed a particular girl to travel as in the case of a 21-year-old victim who left Nigeria for Mali because she wanted to travel and experience new events. On reaching there, she was involved in smoking and drinking. She was arrested by the Police and on one occasions she, spent two weeks in Prison. All her plans on how to help her mother were not fulfilled. She claimed:

“...I would have used the money to open a provision store for my mother. I was unable to fulfil my plan for my mother, because the Mali Policemen arrested me. I was two weeks in Prison. I never like my life in Mali. The second time, the Policemen met me drinking and smoking cocaine, I was taken to Mali Embassy, from there, they brought me back to Nigeria.”⁵²⁴

It is absolutely sad the type of risks the victims take to help their family financially. They become martyrs for the welfare of their family members. They presume that without their financial assistance, their family can never survive and the members of their family remain in their abject poverty.

[5.2.2. Expectation of work in destination country](#)

Elaborating on the job expectation in the destination country, the victims were asked how they came to know about the job in the destination country, whether they were aware of the nature of the job they were to do and the risks in the work? The responses showed that the victims followed the recommendations of friends, relatives and some victims searched for a job mostly on their own. The view of a 19-year-old victim expressed the readiness of some victims for travelling. She stated:

“My closed friend invited me to join her go to the centre at night where the Madam was discussing with some girls in a dark zone.⁵²⁵ The Madam showed me Passports and asked me to choose which one I resemble. With the help of my friend, I chose

the Passport with the picture that resembles me.”⁵²⁶

Another 25-year-old victim revealed how she got the job thus: “I got the information from the Advertisement on the Television and in the Internet promising the opportunity to work in a Hotel outside Edo State.”⁵²⁷

Most of the victims mentioned that they got the job through some organization or agency; some followed the recommendations of closed friends, relatives or acquaintances; some sought employment on the basis of advertisement in the media; and the rest of the victims sought for a job otherwise mainly on their own. They had nothing in mind again apart from how to get the hard currency to help their family. A 30-year-old victim reported: “I travelled to make money but the woman asked me to re-pay 1.000,000 Million Mali Cipher spent on me....”⁵²⁸ The above statement was confirmed by 18-year-old victim:

“...I was expecting that my journey to Italy will bring a change in my life. Even at home, my parents do not have the money to buy me the material I will use to start the hairdressing work. So, I said let me travel out it might be an opportunity for progress for my family.”⁵²⁹

The majority of the victims were aware they will work as prostitutes as was testified by a 22-year-old victim who has desired to travel like other girls to make money:

“... I am aware because some of the girls before they take off from Onitsha, they lodge in the Hotel where I work. Some of them do ask me: why I prefer to be doing the job in Nigeria rather than outside Nigeria. Most of the girls are proud to have opportunity to travel out. I was longing for the day I can equally travel like them, before I got this offer from the Madam.”⁵³⁰

The only excuse the victims gave was that they were not aware of the risks on the road and in the place of work in the destination country. Only some victims were fully aware of the risks and danger along the road and in place of work. The majority of the victims were aware that victims of human trafficking experience sexual violence by working as prostitutes. Another group of victims believed that victims experience torture and other forms of violence; while some

victims said they know that victims experience forced confinement. The victims also expressed that they believed victims enter forced marriages and a large proportion of victims had hoped to work abroad in an office or restaurant when they were trafficked. In the final analysis, the victims believed that they were more prone to becoming infected with Sexually Transmitted Diseases. Moreover, they would experience physical violence and might have unwanted pregnancies.

Some victims had hoped to work as baby-sitter, domestic worker, childcare, hotel attendant, hairdressing and dancing. The majority of the victims were ready to accept any kind of offer granted to them in the destination country provided they were able to secure job and earn higher salaries.

The interview with the victims showed that majority of them were not either pushed or motivated but desired to work in destination country because they decided to work as unskilled labourers in different sectors of work. They were also ready to receive less payment provided they earn substantial amount to help their family at home. Some were also attracted by large demand for commercial sex workers in the destination country. The majority were attracted to this issue because of the high monetary gain without knowing that the traffickers were deceiving them. There were many victims who desired to travel due to false promises by the traffickers at home. Because of the desperate situation, the victims encountered at home, traffickers gained ground in recruiting them into the business. If there were no demand for human trafficking in the destination country, there would be no supply of women and girls as victims.⁵³¹

[5.2.3. Perception of destination country](#)

In the context of analyzing the motives for travelling, the view of the victims on the possibilities for employment, earning money and success in the destination country were examined. Attention was on the level of trust the victims have in traffickers it was the main area of focus with the aim of learning if victims easily trust foreigners unknown to them. It is presumed that victims trust strangers who can assist them regarding the economic and social situation in their family. The following questions were asked of the victims: Were you aware that other girls are making such a journey? Did you think of financial gain

and making a change in life? and Whether the victims think that those who have travelled are happy about their job in the destination country? The responses showed that victims highly valued the possibilities of getting a well-paid job in the destination country and opportunities to succeed. The views of some victims were heard about their perception of the destination country.

A 25-year-old victim said: "...I am aware that there are girls who travel out only to work as prostitutes in Italy because people used to talk about girls who travelled to Italy to make money and marry white men."⁵³² A victim of 18 years old lamented how her father convinced her to travel to enable them have a better life in their family as follows:

"I was convinced by my father. Because of the economical condition in my house, my father agreed to hand me over to his sister to stay with her in Italy as house help. My father trusted and believed his sister. He never thought his sister could be so brutal to me."⁵³³

Another 24-year-old victim contributed:

"I do not believe that everyone who travelled is happy. Some people travelled because of the family conditions while some take up the task to improve their life while others because of their family problems they want to run away from. The happy ones are those who have stayed long there, speak the language and are working normally with their correct documents."⁵³⁴

A large number of victims and their parents have a high level of trust on those who promise them financial assistance in the destination country. It is because of the economic and social aspects of the family's economic situation and the perception of this situation that motivates the victims to undertake such risks of travelling to unknown destination believing they would get a well-paid job there. Their traffickers assured them of a better opportunities for employment in the destination country with high earning and they believe them. The statement made by a 20-year-old victims showed the level of trust some parents have on people who promise their family a bright future. It goes thus:

"The woman paid my family constant visit. On each occasion, she would request from my parents that she has a bright future for me and my family through the job

she will give me in Italy if I follow her to travel to Italy. With her constant visit and explanations, my parents accepted the offer and asked me to follow her to travel to Italy.”⁵³⁵

5.3. Victims experience before travelling

The victims of human trafficking undergo series of experiences before starting the journey. Question three treats about the understanding of victims about human trafficking and their attitude towards it. It reflects the entire idea, conviction, readiness to undertake the journey, the perception which the victims have about human trafficking and the hope of achieving success in such act. The information gathered testifies that victims were mainly coerced, misled or forced into being victims of trafficking. A large proportion also reported that they made the choice personally compared to few victims who were convinced by their family members.

A large proportion of the recruiters of victims are close friends and blood relations while only a minority of the respondents were recruited by unknown persons. Another large number of the victims came in contact with the traffickers through word of mouth. A majority of the victims reported that their traffickers came to their homes; only few victims said that the place of their recruitment was in their business centres; in their neighbourhood and during a party.

A majority of the victims strongly claimed that they were deceived about the nature of the work; whereas a large portion of victims were fully aware of the nature of job they were to perform and a small number of the victims claimed to be deceived about the nature of work and lied to about the financial arrangement and conditions of the employment. To that effect, the victim's shared the view that they were coerced, misled or forced into being victims of human trafficking. A 22-year-old victim explained the opinion of the rest of the victims that blood relations were more involved in human trafficking. One specific victim of twenty two years old said: “It was my Uncle who organized everything concerning my journey to Italy. He only informed me few days before the departure.”⁵³⁶ Some victims blamed the local community members for perpetuating human trafficking.

Another 23-year-old victim mentioned:

“...I got the idea at home before I left Nigeria. Seven of us started meeting with men to get used to the system...we decided to leave home because we were not receiving enough...we wanted to get the hard currency.”⁵³⁷

The victims were not willing to talk about the administration of an oath to them. But, a majority of the victims reported that they were not obliged to take an oath before travelling; while only a few victims confirmed that they took an oath before leaving the country. A 21-year-old victim reported how her friend (prostitute) approached her and lured her into the business in the following way:

“I got the information from my girl friend who is already doing the business in Italy. It was during her visit home that she told me about abroad and how I can make it easier in Italy than in Nigeria. I willingly accepted the offer. She helped me to get my documents ready.”⁵³⁸

A 19-year-old victim reported thus:

“I did not take any Oath but the women and my friend strictly forbid me from letting anyone know where I was travelling to and who wants to take me to the place. My friend asked me to put myself on a Diet so that I will look smart and attractive. My friends used to tell me how to dress and the type of attire I should start to put on already in Nigeria. It did not occur to me that, it was the trick she was using just to initiate me into the business.”⁵³⁹

Another 18-year-old victim also reported:

“My Aunt told me at the Airport in Lagos never to tell anybody what I would see or report her to the police otherwise she will send me back home. I promised I will keep everything secret. It was when I returned I narrated everything to my mother. She was sad when she heard my life story and experience in Italy.”⁵⁴⁰

Almost all the victims reported that they were not aware that victims of trafficking experience series of dangers as prostitutes compared to a majority of the victims who boldly said that they have heard of torture and other forms of violence. The above statement was confirmed by the statement from a 23-year-

old victim. She said:

“I do believe that those girls outside Nigeria suffer martyrdom in the name of getting money. Some of them too, do not reach the destination they wanted to go and some are dropped along the road, dead. In fact; Some girls are raped; abused etc as they travel and some girls get a baby and the recruiter sells off the child. Those girls that seem to be happy are those who are now settled and have girls under them. Those girls working for them, their life is full of tension because of police harassment.”⁵⁴¹

Some victims got to know about the real job during an initiation on arrival at the destination, other experiences are through self-discovery. Although a large proportion of victims claimed to have not taken an oath before travelling but few victims narrated how they were taken to the medicine man who initiated them into the job through the use of ritual act. A 24-year-old victim angrily reported:

“...the woman took me to one medicine man and made me took an oath...promising him three things: “I should not review the woman, I should not run away and I must pay back the money....” The medicine man gave me a native mixture and obliged me to drink, out of fear, I managed to drink it. It was black in colour and tasteless.”⁵⁴²

5.4. Risks along the journey

When the victims are travelling without documents by land or sea, they encounter a series of hazards. They travel in unhygienic and crowded conditions which lead to physical and psychological problems. Some of them suffer from dehydration and starvation. They have no idea about the duration of the journey to the destination country. The journey by land lasts between two to three months depending on the route the trafficker chooses for the victims to reach the destination country. Often time, victim die along the route. There are cases of victims found dead as a result of hunger as they were waiting to cross-over the border. The report from a 23-year-old victim revealed how uncertain the victims’ journey is as they wait for the crossing of the border to the destination country. The same victim narrated the experience she and her group went through as they were about to travel to Mali. The girl stated thus:

“I wanted to travel to Italy with six other girls. But we had to stop-over in Libya.

The journey lasted two months because we travel through the desert. The border was very difficult to cross-over. So, seven of us had to stop our journey in Libya.”⁵⁴³

Notwithstanding the difficulty in crossing the border, the victims are not permitted to move freely in the transit camp. Such restriction is to prevent any of the victims to escape from the group or reporting to the police. If the trafficker prefers to take the victims by Ship it means that many of the victims might die along the journey. The above statement was confirmed by a 24-year-old victim who reported how her friend died in Spain because the journey lasted too long with poor health maintenance. Her bitter experience gave us an insight into what the victims undergo as they try to journey to the promise land. Often time, the victims travel to different countries before arriving at the final destination. The whole scenario shows that many of the victims drop out along the route; some of them die due to hunger and still many are killed either by trafficker or by clients. An example of such an inhuman act was reported by one of the victims who was involved in a such a travel.

“I travelled with my friends from Lagos to Togo then to Morocco. We had a stop-over in Morocco. After some days, we took off again to Spain. In Spain we lost one of our friends. She could not make it any longer. She died there. We continued from Spain with the Ship till we reach Italy. The journey took us three months to reach Italy.”⁵⁴⁴

The victims who travel by air do not encounter much health hazards compared with the victims who travel by land. In July 2003, Christiana Okojie et al in the programme of action against trafficking in minors and young women from Nigeria into Italy for the purpose of sexual exploitation noted that the trafficker hire the victims out for sexual violence in the stop-over camp when the trafficker runs short of money for the continuation of the journey.⁵⁴⁵ A victim of 23-year-old vividly confirms Okojie’s statement thus: “...there is news behind the journey on the Road. Some girls are raped; abused, etc as they travel and some girls get a baby and the recruiter sells off the child.”⁵⁴⁶ The victim will not be alive if she refuses to release the child to be sold to enable her continue the journey. The brutality is such that some of them suffer lots of severe trauma as they journey to the destination country. The victims at this point have no option

than to comply with the traffickers rules. The situation again might become unbearable for the victims but there is no other avenue of escape for safety.

5.5. Victims experience at destination country

This section reveals the challenges and difficulties the victims go through in the destination country as soon as they arrive. The first part will examine the condition of work, considering the significant element of their working experience like motivation at work, the positive significant of the working experience, the relationships with the madams, the failures and successes at work. The second part of the section focuses on the problem the victims experience at work, trying to verify the causes and consequences.

5.5.1. Conflict relationships with the madams

Among the respondents, a large proportion of the victims had problem with the Madams in the destination country. This means that some of them were beaten, raped, threatened, restricted from contact with their family, and restricted of movement and were given strong drugs, physically abused by the black-boy and were forced to submit to prostitution. The experience of a thirty years old victim gave us evidence what some victims encountered along the journey to the destination country. She reported bitterly:

“I started my journey from Benin-City to Lagos to Cotonou with a woman who connected me to a man who took me along with his girl-friend to Cotonou in Benin Republic. In Cotonou we had a stop over for three days. The man forced two men on us the first night. He said: “It was an evidence of what we will see if we reach the final destination. We want money he said, we will get it but we will suffer for it” The two men were brutal on us. The man forced us to take cocaine that first night. I was not able to ask for help because the doors were locked. The whole incidence repeated itself the following day. On the third day, the man handed us over to a woman. We started the journey again from Cotonou with the woman who took us finally to Mali.”⁵⁴⁷

A majority of the victims reported that they were deported from different country where they were trafficked. Some victims in the same manner reported that the Madam was the one who arranged the clients for them and collected the

money directly from the clients. The victims have to render whatever service they were ordered to do by the Madam. Few victims testified that they had an opportunity to meet some ‘Good Samaritans’ who rescued them from the terrible situation they found themselves in. This was confirmed by a report from a 20-year-old victim who narrated her painful ordeals:

“Nobody informed me about the condition of the journey, the risks on the way and situation. The five of us met in Kano from there, we took off to Mali. When we reached Mali, the woman gave me skimpy clothes to put-on but I refused. The woman beat me and starved me for one week. She said that I must cooperate otherwise I die in Mali. After the second day, the woman dropped me at the *Joint*⁵⁴⁸ where men pick me, used me and brought me back to the same point again for another man to carry me. It went on like that for some months. I was lucky to meet a Nigerian Pastor passing along the road that evening. I stopped him, I narrated to him my story and how I arrived in Mali for the past three months. Immediately the Pastor took me to Mali Embassy. It was from there that the Mali Embassy brought me back to Nigeria.”⁵⁴⁹

In terms of other types of control while in the trafficking situation, the victims disclosed being escorted and having their movements controlled, including having their immigration paperwork removed; told to pay off debts and were threatened with reprisal against their families. A victim who was trafficked to Malaysia shared how she was maltreated by her Madam despite the promises made to her in Nigeria before travelling. According to her, she was unaware of the nature of job she was about to do in Malaysia and she was denied of movement. She lamented:

“...I was not aware of the nature of the job. The Madam promised me a better job when we reach Malaysia. On reaching there, the Madam gave me skimpy clothes to put on. She ordered me to be meeting men so that they will be giving me money. The Madam used to give me to different men. She asked me to be doing whatever they asked me to do after which they will give me the money. I tried to obey the Madam’s advice but the money was not forth-coming. Some men after servicing them will refuse to pay. For the two years I was in Malaysia I was like in a cage and I was not making the money. It was better in Nigeria for me. Even the little money I will get, the madam will collect it at the end of the day. I gained nothing.”⁵⁵⁰

Another information from victims' shows that only few victims came back willingly through the assistance received from individual persons, after narrating their story to them, they were of great help to them while a majority of the victims aggressively reported that they were deported by the Embassy of different countries where they were trafficked.

[5.5.2. Maltreatment from the traffickers](#)

Another aspect of maltreatment the victim receives from the trafficker is the restriction of movement and communication with the family members and friends. The common statement the victims reported was: "She phones my mother and tells her that I am alright even if I am around, she never allows me to talk with my mother."⁵⁵¹ The worst aspect of coercion is the seizure of the earnings of the victims as soon as the victims come back from the street every day. Each victim submits all the money earned that day and the amount will be recorded as a way of paying for the debt owned by the victim. One victim exclaimed: "All the time I was working I never touched the money. It was the woman who organizes everything for me and collects her money."⁵⁵² Another victim added: "I was making the money but half I was using for make-up and paying for the Hotel accommodation. After deducting the payment I had to do, what remains was very little to be sent to my parents."⁵⁵³ Stefano Volpicelli further enumerated the three major damages human trafficking has caused to the victims in the destination country. Volpicelli grouped the causes into three different ways: Physical, mental and social. *Physically*, he maintained that victims suffer continuous headaches, frequent fever, gastrointestinal and dermatological disease and dehydration.⁵⁵⁴ Some of the victims have injury to reproductive organs and pelvic inflammatory disease. *Mentally*, he noted that depression is mostly common among the victims and sometimes suicide can occur. *Socially*, the victims experience isolation, lack of freedom of movement, lack of affection and deprivation because of the language barrier and cultural challenges.⁵⁵⁵ All these sorts of suppression, intimidation and coercion signify that the victims of human trafficking are in debt bondage and in modern day slavery at the hands of their traffickers until they complete the payment to free themselves.

5.5.3. Shattered experience

Until the arrival at the destination country, the victim still trusts the journey as something hoping to result positively. On reaching to the destination, the trafficker automatically changed his/her behaviour towards the victim. The original plan namely bright future changed to deception and exploitation. As soon as the victims arrive at the destination country, the trafficker seizes their documents from them. This is to make the victims fully dependent on the trafficker, to remind the victim that she must pay back the money and to infuse fear of reporting the matter to the police due to lack of documents. Starvation is another means the madam use to punish the victims in the destination country. Most often the victims are threatened and subjected to physical violence by the trafficker especially when the victim refuses to submit to prostitution.

In order to survive, the victim has to comply. A-24 year-old victim narrated how she was victimized immediately when she reached Mali. Her experience showed what girls of her age pass through as they travel to a promised land. The statement from the above victim: “It was in Mali he told me that for me to make money I have to begin to work as a prostitute that was the reason he brought me in Mali.”⁵⁵⁶ The victim who found herself in such a horrible condition has no means of escape. The effect of such a situation leads the victim to a loss self identity and the inability to request assistance. It is presumed that many of the victims claimed not to be aware of the hazardous conditions of the work especially with regard to their mode of dressing in the destination countries like putting on skimpy clothing, staying in the rain and snow, working all night, Language barrier, seizure of their earning and violence by madams and the contract husbands. The contract husband is the black boy who protects the madam and controls her affairs. Furthermore, the victims mentioned that they were not properly informed about the condition of the journey, the risks on the road and the situation in the destination country. Some victims angrily complained that the madam often time force them to use drugs in order to sustain the relationship with the clients. In regard to this, Stefano Volpicelli states that drug abuse is a common way the victims use to cope with the shattering experience.

[5.5.4. The victims' attitude to work](#)

The victim of human trafficking finds herself in a difficult situation which makes her fix her whole attention on money and how to get it and use it immediately to buy either useful or unnecessary things. The desire to get money in abundance was one of the factors that motivated her to be involved in human trafficking. Even if she gets the money through prostitution to liberate herself from the madam, still she hopes that one day she will likewise get such money like the madam. For the victims of human trafficking, money is “*all in all*” and without it there is no regard in the society. She believes that the amount of money she gives to her family will make them love her more and shows that she is a good child. For her, any undertaking must be paid for; nothing is gratuity, through such means, money can be achieved very fast. Money is seen by victims as the means to redeem her personality.

A large proportion of the victims said “NO” to human trafficking. A 25-year-old victim due to the horrible experiences she had in Italy advised their mates to say “No, to prostitution. It is not the best of life.”⁵⁵⁷ In her opinion, prostitution is not something one should do as a job. She further told other girls never to believe in all those so-called Madams and their false promises. They come home and deceive girls with hard currency. Their motive is just to damage people’s lives. Three different victims’ experiences could be of great help to other girls. The first sharing came from a 20-year-old victim who strongly warned other girls to avoid falling victim to traffickers as follows:

“My fellow girls, I would advice you to stop planning to travel overseas. Whatever you are taking the risk to travel and search for in overseas, you could find here. You should avoid being deceived; by other people under the motto of “HELP.” They are great liars.”⁵⁵⁸

A 26-years-old through sharing of her sad experiences in Mali warned other girls, to avoid falling victims of human trafficking as she did. She narrated:

“My experience in Mali is very sad. The first night I arrived in Mali the woman forced three men on me. I refused and she ordered her black-boy to beat me mercilessly. The Black-boy locked me inside a dirty toilet without food for three days. The black-boy said: “I must cooperate otherwise he will kill me and throw my

dead body in a Dustbin. On the third day, the woman ordered the black-boy, to release me from the toilet.” [559](#)

The attitude of the madams towards the victims signifies no regard for their life and self-worth. To sustain the victims, the madams most often give them only black tea with white bread to eat and forced them to be raped. A victim narrated how she spent three years in Mali without gaining any money for herself and how the madam was receiving the money directly from my customers and when any of the victims are sick, they must be forced to leave the residence to go and fetch money. The day I was sick, the madam sent me out of the house to go and fetch money. She lamented: one fateful morning, the Police-men came to the building where we were lodging; they arrested seventy-six Nigerian girls working for different madams. The Police-men took us to the Mali Embassy together with some madams they gathered. Within some hours, the madams disappeared and we were deported home. I blamed myself and what has become of me. I have learnt from my mistakes. [560](#)

In the same manner a 24-year-old victim encouraged girls to stay back in Nigeria and focus on their studies or learn handiwork. She advised girls of her age, to avoid trusting and believing people with false and empty promises. She angrily cursed the madams, insisting that the madams approach girls and deceive them with their evil promises of better jobs outside the country in the name of a better life and family progress. All those promises are not true. Their plans are for destruction. My advice for young girls:

“Do not believe those deceivers with their evil promises, try to settle in Nigeria. Sometimes what people promise to give outside is not a good thing. They want to damage you, your family and your future. It is better to learn work here in Nigeria and stay with your family and be happy than following other people who use you to make money.

“Girls, please be careful”! [561](#)

[5.5.5. Work satisfaction](#)

As mentioned above that the victim of human trafficking finds herself in a difficult situation which makes her fix her whole attention on money and how to get it and use it immediately to buy either useful or unnecessary things. Some

victims believe that their satisfaction for the work depends on getting the money in abundance. This is the motivating factor for almost all the victims. The amount of money acquired and some achievements made will show how satisfied in the work performed. From our discussion with the victims, we discovered that majority of them were unable to fulfil the plans for joining human trafficking business only few of the them got fortune through the evil act.

5.6. Victims experience after the journey at home

This aspect of our work deals with the expectations of the family, neighbours, friends and peer group. Most of the time, to travel abroad has positive connotations in respect to the possibilities of achieving wealth. On the contrary, if things do not work as planned, the effects are: rejections, bruised, dejected, abandonment, ostracization, stigmatized, facing both moral and sometimes legal consequences upon returning home to the community, lose of hope, lack of trust, lost credibility in the village. Many of the victims are presently suffer from health hazards. They see themselves becoming useless and miserable. In the final analysis, the victim is almost like a marginalized person.

5.6.1. Victims incidents after the journey at home

The victims of human trafficking encounter considerable obstacles when they return home. On their arrival at the Airport they are seen as undignified persons. People isolate themselves from them. They receive lots of discrimination and ostracization because of their involvement in prostitution. Some of the victims on reaching their families, their family members humiliate them because they returned without fulfilling the expectation of the family and without money. Despite the stigma on the victim, they are ashamed of themselves. Some of the victims suffer from psychological disorder which hinders them from communicating and trusting other people.

The social effects of human trafficking on women and girls especially those sold for the purpose of sexual exploitation are also extremely serious as they come back home. Women and girls who return to their different families are often rejected by their family members and communities. They have a problem of re-starting life anew, getting employment is very hard to come by. In some

cases, the ex-victims may once again be resold into prostitution for a second time. Due to the financial gain in the business, ex-victims of human trafficking after returning home become traffickers or recruiters themselves.

5.6.2. Victim's family and community reception

A large proportion of victims after narrating their ordeals to their family members were welcomed back with mix-feelings. One particular victim expressed her first encounter with her family as follows: I told them my experiences and they all started crying as if I was dead and came back to life. All the family members cried. It was a big drama for me. Cultural attitudes towards victims and a lack of awareness about human trafficking can prevent victims from being accepted by their families and communities upon their return home. A victim of 35 years old mentioned that she was afraid of being contacted by either her original traffickers or people connected with her original trafficker. She immediately reported her case to NAPTIP Office in Benin-City. Her report was:

“My parents welcomed me back home. Immediately I went to report to the NAPTIP Office in Benin-City what I have passed through. I was afraid that the man might visit my family to threaten them or even kill them. The NAPTIP is preparing me to learn a good business of my choice. I am happy I would get a good job now.”⁵⁶²

Many parents gave the daughters poor reception in their family. They felt disappointed. They presumed that their daughters have brought shame to their family, now, the whole family members have become a laughing stock in the community. To this effect, some victims testified:

“My parents were disappointed in me because the money was no longer coming. My father refused to talk to me as the Police brought me home. My mother was only crying and shouting “Why must it be my daughter who falls prey to ...” Few days later my mother took me to the Hospital for series of Tests and I was discovered to be STD positive. That was the end of my business and my family returned to the original suffering they were before I began the job.”⁵⁶³

One victim noted that when she came back, her parents did not want to set

eyes on her or have anything to do with her. She expressed the views of other victims in these statements:

“When I came back my parents did not even want to see me or have any contact with me. I was staying in the house and none of the family members bothered whether I will eat or not. I was totally abandoned by all. I felt the pinch of what I did to myself.”⁵⁶⁴

Now, we had two groups of victims who maintained that they were encouraged to travel by their family members. This first group of mothers along with their daughters encouraged human trafficking whereas the second group of mothers whose daughters are not into human trafficking wish the business to stop. What pained the first set of mothers and their daughters for encouraging the evil act was that their family has not reaped the fruits of having a daughter working in Europe before they were deported. The same group of victims and their parents strongly felt that human trafficking should be encouraged. They urged the Federal government even to assist women and girls who are inclined to travel to Europe for job to do so in order to help their families at home. One victim angrily said that it is her life and nobody should interfere, she was getting ready to travel out again after staying for awhile in Nigeria. She felt she has not made it. In the same vain, a group of mothers, whose daughters were among those deported, bitterly blamed the entire government for not allowing their daughters to remain in Europe. They felt that the government was wicked to them, despite all the expenditure they made to allow their daughters to travel and bring progress in their families; they were not permitted to stay there. The same group of mothers also said that the government has succeeded in deporting their daughters back, for their families to remain in their former abject poverty situation.

In addition to the deception and challenges experienced by victims of human trafficking, a large proportion of the victims stressed that when the victims returned to Nigeria; they were hated and looked down upon as *dirty persons*.⁵⁶⁵ Referring to this, a 30-year-old victim altered: “I used to hide myself in the house because people see me as a dirty woman now. I do not have the courage to move out again.”⁵⁶⁶ Moreover, the community treated them as an outcast in the

society. The effect of human trafficking is that the majority of victims cannot get married again. Benjamin Perrin⁵⁶⁷ confirmed the above statement by offering us a glimpse of the suffering most of the victims endure and their ongoing challenges with rebuilding their life:

“I am constantly looking over my shoulder afraid either Imani or his friends are going to come after me for putting him in jail. I don’t feel safe at home. He knows where I live and what my family looks like, and where they live...I have nightmares about him. I have low self-esteem. Feel like I’m only for one thing, sex. I don’t see why someone, a man, would be interested in me and try to get to know me because I feel unworthy, dirty, tainted, nothing, and basically lost two-and-a-half to three years of my life being with Imani.”⁵⁶⁸

[5.6.3. Community attitude towards the victims](#)

Victims of human trafficking are generally the most vulnerable in the community. On returning home the victims face considerable obstacles and discrimination based on their involvement in prostitution. The majority face the shame and humiliation of returning penniless despite the hope of coming back with provision of their families. Sometimes community attitudes towards the victims prevent them from being accepted by their families and communities on their return home.

Some of the victim’s community members used to claim that they are not aware of the implications of the act. Immediately when any of their daughters are repatriated, they become disappointed because they presume that their daughter was not docile to the rules of the madam. The worst thing happens if any of the girls contracts HIV/AIDs, as soon as the sickness is identified the entire community members become sad because they will no longer receive the assistance their daughters would have given them if they had succeeded. The effect is that the girl will be abandoned, denied, rejected and isolated both in the victim’s family and within the community. All the community members will be making fun of her; even her friends will no longer associate themselves with her. In order not to bear the shame, none of the community member will associate herself/himself with the victim. Later, the victim will be left to die. The true life story of Lilian who travelled to Italy showed evidence of what the girls pass

through as soon as they contact any deadly sickness through human trafficking. The story of Lilian also shows that even the immediate family members of the victims who were once profiting from the financial assistance from the victims can also deny them in the time of suffering.⁵⁶⁹

5.6.4. The dissatisfaction with the journey

Many of the victims were not willing to share their experiences. They were blocked. Many of them did not want to share that aspect of their personal life with us. Later, they said that their experiences are heart-breaking. A large proportion of the victims used terms like: very bad, terrible, agony, confused, heart-breaking, horrible, unbearable, torture and starvation to describe their experience in destination country. The views of victims from different age levels summarized the experiences of other girls from different destination country.

The 19-year-old victims:

“My journey to Italy was heart-breaking news. Immediately I reached Italy the woman introduced me into prostitution. She told me to be submitting 50.00 Euro everyday apart from the payment for the feeding, accommodation, maintenance and so forth. She told me, if I cause any problem or escape, she will report me to the Police and they will put me in prison. I was eating almost nothing. She used to ration my food and often she gave just small bread and black tea without milk and sugar for weeks. The woman punished me too much.”⁵⁷⁰

A 21-year-old victim also narrated her experience in Italy as something not pleasant because she did not achieve her aim for travelling there. She preferred coming back than living the sort of life she was living in the destination country.

A 25-years-old victim’s experience in Italy was very shocking; she said that she used to run into the Bush whenever the police car is passing to avoid being deported back to Nigeria. Her statements were:

“I had a very shocking experience in Italy. We run inside the *Bush*⁵⁷¹ whenever the car of Policemen is passing because we fear to be deported back to Nigeria. For me Italy is good but I was not happy that the police arrested me and took me to the deportation centre without anything. I was in the deportation centre for three months with other girls from different countries of the world. We were not allowed to move out. It was from that centre that I was deported back along with other girls from

Nigeria. We were so-many I cannot count them but we were all aggressive why should the government send us back home when there is nothing to do at home.... even now, I am still longing for someone to help me to make the second trial, maybe I might succeed.”⁵⁷²

Other problems the victims mentioned were the language barrier and harsh weather. The majority of the victims also said that they were deceived by their friends through false promises. Only a small number of victims were happy with their experiences in destination country. A particular victim of 21 years old expressed her fulfilment with the journey she made. She reported: “My experience in Italy was good because I did achieve my aim for travelling there. I made the money within a space of time.”⁵⁷³

Moreover, the victims expressed their feeling and the condition in which they found themselves after their return to Nigeria. Many of them came back home empty handed and there is no hope of assistance for them. They are very annoyed and aggressive. Majority of the victims desired to go back to where they came back from. They complained that they are jobless since they came back. Some victims courageously said that they have re-started with their former business immediately when they came back home, only few victims want to go back to school, if they can receive assistance from any humanitarian persons.

5.7. Interpretation of the synthetic representation of the positive and negative linguistic expression of victims life experiences.

This section shows that human trafficking and prostitution have been seen as a problem originated by different social factors. Some psychological and environmental factors must be added as multi-contributing causes of the phenomenon, because some elements that predisposed or instigate to the exercise or maintained it are already available. We found also that the business has significantly negative effects on the victims at the end of the journey and they bear the consequences of their action. The victims are damaged in every aspects of their personality and it is important to specify, as much as possible, the human profile that defines it.

5.7.1. Positive social significance of human trafficking on the victims who involved in it

During our interview with the victims of human trafficking we were basically focused on the influence of the involvement in the business on the social well-being of the victims. There are two difference responses concerning the positive - and the negative effects of human trafficking on the victims.

The victims' engagement in human trafficking has not only brought development both on the individual and their families but has created job opportunity for the youth in the territory and development in the State as mentioned above. The victims have learned to be content with whatever they acquire in life due to the long suffering they went through. Some of the victims have bought new Buses and Taxis for the youths to help them do business. Through the victims' effort, their mothers were able to start a lucrative trading without fully depending on the goodies from overseas.

Table 6. illustrates the positive effects of the victims' involvement in human trafficking on themselves, their families and the entire community and State at large.

Victim's social background: On the family level: human trafficking has brought huge progress in some families especially in the social aspect like construction of water-bowl-holes, built new houses, create job opportunity for the youths and some mothers have improved their business. Even some mothers have through their daughters' involvement in human trafficking had the opportunity to travel overseas. The mothers should be helped to change their family structure by providing their children adequate homes, where love and care prevail. By so doing, both the victims and their mothers will find new perspectives in their life.

Motivation: On the individual level: Human trafficking has enabled many of the girls who were unemployed before to obtain a steady job with a high salary. It has made many of the girls to be industrious, responsible, be able to cope with different situations in life, value themselves as women and assist their families financially. Because of the love the victims have for their families they do everything possible to resolve their financial problems to show that they are good girls.

Table 6. *Synthetic representation of the positive linguistic expression of victims life experiences.*

Contents	Positive linguistic expression	Significance
Victim's Social background	Water-bowl holes, built house, and bought land and cars, youths employment, school fees, Improvement in mothers business, development in the village, electricity.	Individual is able to be in a position to construct a favourable reality for social survival. The family is elevated from its low state of life.
Motivation	Steady employment, high salary, white man husband, monetary gain, improvement in the family, employment for sibling in Europe, nationality	Hard working is the priority for a proper social participation. It is proper for an individual to have sense of belongingness
Expectation of work in the destination country	House-help, bright future, family improvement, white husband, children, marriage, employment, high salary	Working effectively promote active participation and promote ones autonomy
Perception of the destination country	Personal maturity, responsibility, marriage, employment, family progress	Individual encounter assures one of successful professional and personal life.
Experience before travelling	Personal responsibility, able to cope with stress, able to make/take decision	The present experience is an educational process for the future occurrences.
Encounter at destination country	Individual maturity, self effort, able to cope with life situation, able to take risk, learnt to be content	It is necessary to show respect for ones rights, cordial relationship is needed to cope with changes in the modern society.
Incidents after the journey at home:	Learned to appreciate things and life, industrious, economical, not to waste things unnecessarily, be content with oneself, experience teaches, think before acting-out, no unnecessary comparism	Building cordial relationship among members, collectivity, empowerment, autonomy, and participation in decision-making/taking, villagers working to facilitate individual effort and promote self worth.

Expectation from work: On the village/community level: There are lots of developments in the villages, electricity is available in most places now, new Buses and Taxis are available for easy transportation, there is cordial relationships between members of villages for progress, individual efforts are appreciated and togetherness facilitates individual effort and promote self-worth.

Experience at destination country: On the victims' level: life's extreme difficulties, refusal and uncertainties which the victims have experienced at the time involved in human trafficking have brought some positive effects in the life of the victims. Those life experiences lead the victims to personal recovery from the traumas. Because the individual victim sees her experiences positively, the following factors can be drawn: she is sensitive to be accepted, valued, and integrated into the group. She is able to withstand suffering, sees the reality even if it is difficult. The victim seeks the need to be understood, and listened to by all around her. Notwithstanding, when the victim finds a reliable person who receives and welcomes her well, then, she becomes open, sincere, humble, and trustful in her relationships.⁵⁷⁴ The victim also deserves mutual respect as a person and cherishes her liberty. She is ready and open to be liberated from her pass life. It is necessary to accompany the victims in the journey of liberation by an attitude of respect not judgment.⁵⁷⁵

Incidence after the journey at home: On the social life: There is much improvement in the social life of the people, very poor families were raised to better status. The persistence of the victims to be involved in human trafficking has a significant effect on their social and psychological well-being of the victims and their involvement into the business. Another effect "motivation" has also a positive effect on the victims. It means that hard work is very important for ones recognition in the society. They presumed that achievement paves the way for an individual's recognition. The effects of the "experiences" of human trafficking on the victims signify that whatever experience one undergoes at a particular time has its educational effect for the future occurrences. It also teaches that one should think first before acting-out and that each person should be able to make/take her decision in life. The victims are able to be in a position to construct a favourable reality for social development. Although the victims sometimes blame others for their failure, they have remorse inside them. They

learn that hard work is the priority for a proper social participation. It is necessary to show respect for one's rights and cordial relationship is needed in order to cope with the changes in the modern society. The victims learn that participating in the decision-making facilitates individual effort and promotes self-worth.

5.7.2. Negative social significance of human trafficking on the victims who involved in it

Although there are some positive effects of human trafficking, there are also a series of negative effects of human trafficking as expressed by the victims. Victims of human trafficking see themselves as people highly discriminated against among their peers and among their people. They feel inferior and suppressed, loss of identity, loss of hope in life due to a series of brutality they have experienced, loss of self-worth, self-blame, unhappy and depressed because they feel that they have failed to fulfil the family expectations. They not only suffer lots of psychological trauma but also feel a great sense of frustration which makes them react aggressively, unsuccessful in life, rejected, threats, feel like an "object" used, thrown away and rejected by the society. The victims also have a low level of hope that there will be no betterment in her life. For the victim, nothing is possible again, leading her not wishing to live again but they want to live to assist their families financially. On the other side, the victim can be very jealous, resentful, distrusting and aggressive towards herself and towards others.

Despite the traumas experienced, the victims engage in self-blaming attitudes and blame themselves.⁵⁷⁶

Table 7. Signifies that victims of human trafficking feel a high sense of frustration which makes them react aggressively, unsuccessful in life, rejected, threats, feel like an "object" used, thrown away and rejected by the society. Their neighbours and their friends use them as object of gossips and jokes. To avoid embarrassment, some victims withdraw from the society. The victims also have a low level of hope that there will be no betterment in her life. When a young girl involves in human trafficking, she loses her identity and has a high rate of social discrimination. For the victim, nothing is possible again, leading her to not wishing to live again but they want to live to assist their families financially. On

other side, the victim can be very jealous, resentful, distrusting and aggressive towards herself and towards others due to disappointment and manipulation received from those highly trusted persons. Within the community, the victim is not permitted to partake in community dialogue, their initiative will not be valued and accepted.

Victim's social background: Within the society, the victims have no voice, their life experiences signify disappointment and manipulation that comes from those highly trusted persons. It becomes clear to them that women and girls are in some cases not valued, and sometimes are reduced to mere commodity. Their experiences teach them that women and girls progress depends on available material. And ones greediness and high expectations in life can lead one to fall prey to scrupulous men. In social disturbances, the effects may include severe education and behaviour disturbances, poor control of aggressive impulses, avoiding social situation and people, and being re-victimized. The victims poor social background signifies that victims feel an inferiority complex among others age-mate. They are also suppressed of their basic needs for existence. They experience failure and disappointment.

Table 7. *Synthetic representation of the victims' negative linguistic expression and their meaning as they narrate their life experience.*

Contents	Negative linguistic expression	Significance
Victim's Social background	Disappointed, adolescent, lack of social amenities, low level of education, unemployment, low status, jobless	High rate of social discrimination, poor people are continuously suppressed of their basic needs, inferiority complex
Motivation	Training, economic improvement, financial assistance, better life, prostitution, improvement of the family condition, culture	Individual efforts are needed for constructive society and a quality living. Progress depend on available material
Expectation of work in the destination country	Deception, maltreatment, deny of rights, accusation, beaten	Disappointment and manipulation come from those highly trusted persons

Perception of the destination country	Employment, better life, responsibility, freedom	Less opportunity for less privileged for survival, it is easy to trust a foreigner depending on the first impression, the key to success is self dedication
Experience before travelling	Greediness, Europe as Paradise, dishonest, prostitution, “ <i>Vita bella</i> ”, Hypnotizing	Attraction, docility and exclusion from friends must be acted upon
Encounter at destination country	Deception by trafficker, deportation, drug addiction, bad weather, language barrier, clan destiny, money, prostitution, deceived about/lied to	Brutality, fidelity, loss of oneself, integration, cultural differences
Incidents after the journey at home	Lost credibility, ostracization, debase to womanhood, slavery	No dialogue, not valued, no participation, no contact, no trust, not accepted

Motivation: Interpersonal relationship: Some children had a difficult childhood experiences till their adult stage which they passed through, especially with the absence of a proper personal model. The victims find it difficult to relate with others. For the victims, it signifies that continuous individual efforts are necessary for constructive society and a quality of living. Moreover, they assumed that progress in life depends on the amount of available materials one has. They experience cultural deprivation, dehumanization and loss of hope for the future.

Experience before travelling: The victims experience a variety of issues related to trust and security. This is understandable, since the human trafficking usually happened within a relationship with someone the victim has learned to trust. When the trust is broken, the victim is devastated, and is left with trust issues within relationship that may last a lifetime. They may have confusion about who is trustworthy, and who is dangerous. They manifest aspect of jealousy, possessiveness and quarrelling either because they feel rejected or attracted. They create a sort of defence mechanism within the environment and social structure in general. The whole experiences the victims had at destination country signify that disappointment and manipulation always come from people one trusts very well. They have sense of greediness and the same time

experience dishonest from traffickers.

Perception and encounter at destination country: Because the victims have no firm connection with the society, the tendency is manifested in an egoistic way of living. Under other circumstances, if the victims were too strongly integrated into the society and had no autonomous self or thought for her well-being the tendency is an *altruistic life*.⁵⁷⁷ They can manifest an attitude of violence to defend whoever is on their side. They are unstable, unable to organize their life, self-withdrawn, loss of desire, unable to say “yes” or “No” when necessary, feel adequate to complete an assignment, difficult to assume responsibility of past events but push the blame on the third person or the circumstances which is responsible. The victims usual words are: “I would have done,” “I was put,” “I did not want” “They did not allow me” “If my parent had helped me” “What else would I have done”? They are never successful in marriage because they are unable to be under a man. Many a time they cooperate to be involved in the activities in the society because of financial gain to help their families, whom they believe that without their assistance they will not survive. They experienced deception by traffickers and lied to.

Due to fear, they are reluctant to denounce the madam because of lack of trust for the police either for not having received assistance from them or for having received a series of abuses. The search for better life signifies that victims have less chance for survival in their country and their success depends on their self effort.

Incidents after the journey at home: The victims after the journey regards themselves as someone who cannot progress again in life, whose dignity has been damaged. Even their closest friends, family members desert them. They have no possibility to participate in community issue; they are not valued and accepted because they have lost their credibility and dignity as women. The victims after the journey experienced the following: lost of credibility, degradation, humiliated and worthless. The victims have fear of steady contact with others because they see themselves as object not subject, no deep relationship with others and have no value of their life. they need new experience that will encourage them to feel that they are still alive.

Conclusion

From the first part of the analysis, we have drawn the following conclusions:

On the victims' condition of life: many of the victims were not satisfied with the condition of life, particularly victims between the ages of fourteen and twenty years. As majority of them are unemployed and resort to any assistance for survival. More so, youths who presume that it is their responsibility to resolve the problem in their family assume the individualistic attitude to resolve their existential needs fall prey to trafficking.

On the victims' existential needs: considering the interview generally, the majority of the victims search for enjoyment, status, power and money. The major problem they have is discovering a real sense of life and having trust for the future. The question here is whether the individual is *real or unreal or indifferent* to the condition of life. *Real life* is manifested depending on the amount of relationships which exists within the family circle, whether the individual adapt well or not; whether the use of money corresponds with the earnings, whether the individual is able to live according to his or her limit. The *unreal life* is when an individual begins to live above the means, excessive expenditure, makes extra-ordinary demand and desire things above ones state of life. The *indifferent life* starts when an individual begins to exempt or distant oneself from the reality of life as a by-product of fantasies and over-ambition making the individual to engage in inhuman act like trafficking. The family composition, modality of residence and relationships within the family can drive someone into human trafficking.

The family structure: the analysis of the family shows that there are some risk factors like family relationship and family condition. For instance the absence of one of the parents by either death or separation.⁵⁷⁸ The absence of one parent coupled with economic problem in the family can constitute a serious problem in the life of individual. Another factor is the effect of *broken families and single motherhood* on the vulnerability of children to human trafficking. It is presumed that in Edo State, most of the trafficked women and girls are products of broken homes and/or single parents, for instance, in the past, parents cared for their children regardless of marital status, but today, many parents and guardians,

abandon their children when the marriage ends in separation or in financial difficulties. The tendency is for the children to seek a way for survival thereby engaging in human trafficking.

Despite the family structural problem, a majority of women and girls demonstrate staying in a frustrated situation.⁵⁷⁹ The effect is seen in the decision of the victims to travel to any destination country in search of better living.

The interview with the victims also revealed that many victims of human trafficking deliberately decided to travel without being forced by anybody. In the focus group session with the victims, only few victims narrated having inadequate information before being trafficked. However, the view of eighteen years old victim revealed how some parents were deceived of human trafficking before capitulating to the trafficking of their daughters. She said:

My Aunt visited home and discussed with my parents. She told my parents that I can follow her to Italy and if I reach there, I will be making peoples hair since I was unable to finish my schooling. She said: If I reach Italy and work, and gather money, I would come back to Nigeria to resume school again.⁵⁸⁰

Social change: We are living in a society where people who live in wealth and affluence are highly recognized and valued. This societal recognition then makes many families to give out their daughters to be involved in human trafficking to enable them to meet the demand in the society where competition and expensive living have become the daily routine. In our society today, some parents find no meaning in the traditional family value system. For such group of parents, their main focus is how to acquire expensive cars, build mansions and wear costly jewellerys. One can conclude that the ideal family set-up is gradually being wiped away in the name of money and prestige.

Involving in human trafficking and prostitution: In as much as there is information on the danger in the act, most of the victims still claim to have inadequate information about the evil. A large number of victims believed that they are likely to become infected with sexually transmitted diseases, experience physical abuse and would have unwanted pregnancies. The information revealed that victims were lied to/deceived.

The attitude of the community towards the victims shows that victims are not

those who created human trafficking but they unfortunately, fall victims of human trafficking. Albert Bandura notes that people are not born with a deviant disposition, but they are made that way by others more powerful than they are.⁵⁸¹ Thus, human trafficking is created by particular powerful persons within a particular culture.

CHAPTER SIX

THE RESULTS FROM THE MOTHERS WHOSE DAUGHTERS ARE INVOLVED IN HUMAN TRAFFICKING

The mothers of victims of human trafficking are women whose daughters have been involved in human trafficking. The results gathered show that there are two groups of mothers whose daughters are involved in human trafficking. The first group consists of mothers who are fully aware of trafficking and the dangers involved in it, but still encouraged their daughters to have interest in it. The second group is made up mothers who do not support their daughters to be trafficked. The testimonies of the two groups of mothers are evidenced in our results.

The purpose of this section is to investigate the problem of human trafficking and prostitution in Edo State as identified in our study and to support the hypothesis. Some research questions were prepared to enable us achieve the objective interpretation of the investigation on the mentality of the mothers of the victims who strongly believe what their daughters can do and earn a living for them. The treatment of the questions expose the influence of culture on Edo State and the regard awarded to them as mothers in Edo State. According to N. Mba, people view Edo mothers like in every State in Nigeria as those whose duty are housekeeping and caring of children, nursing and managing of homes.⁵⁸² Despite the high role demand of them, they are expected to provide financial assistance for the family. Under these stringent conditions, some mothers hold that human trafficking is the only source to get money by encouraging their children to be trafficked. The analysis of our investigation will

depend on the results obtained from the marital status, educational level, occupation and economic condition of mothers whose daughters are victims of human trafficking and prostitution.

6.1. The Results of the characteristics of mothers interviewed

In the previous chapter we have seen the negative effects of trafficking on the victims. This section deals with the mothers and their mentality to trafficking, whether the mothers' mentality to trafficking is positive for them. If not, what negative effects does it have on mothers? The mothers' life experience and the community reaction were used to assess the social effects of trafficking on the mothers.

6.1.1. Social background of the mothers

In this aspect of our work, we will deal with the historical background of the mothers whose daughters are involved in human trafficking. To that effect, we would explain some factors regarding the profile of the mothers to enable us to understand more about the situation of the problem. Some questions will help us to explain some factors that have helped to create conditions of human trafficking like the state of origin and ethnicity of the mothers, their marital status, the number of children they have, whether they are divorced or not, their level of education and occupation. We group these factors under the social characteristics of the mothers.

We should not over-look the economical and cultural influences which motivate some mothers to give their daughters to human trafficking. Furthermore, we collected information about mothers' expectations from their daughters who are involved in human trafficking. We will also investigate the factors behind the mentality of mothers from Edo State who depend solely on what their daughters can do and to earn a living for them. The parents especially the mothers see human trafficking as a lucrative way to get rich quick and thus they want their children to be involved in it.

6.1.1.1. The State of origin and ethnic group affiliation

The mothers of the victims of human trafficking come from different ethnic groups from Nigeria. A greater part of the mothers come from Edo, followed by Igbo and Yoruba. Edo State is the seat of human trafficking and prostitution. So, even if there are Igbos, Yorubas, etc., the mothers may either be living or have lived in Edo State. Most of the mothers have lived in Edo State for many years and they are accustomed to the way of life in Edo State, although a major part of them come from different ethnic groups affiliated with different values, language and culture and tradition. Despite the fact that Esan mothers are the lead in giving their daughters for human trafficking, other mothers from other States also do likewise.⁵⁸³ For instance, women from Anambra, Imo, Osun, Ekiti and Delta. Some of these mothers are forced to send their daughters to human trafficking because of the level of poverty in the land and high cost of living. Presuming that involving in human trafficking is a good means of survival, many mothers encourage their daughters to be involved in the business.

Below shows the State of origin and ethnic groups of the mothers whose daughters are involved in human trafficking.

Table 8. *The State of origin and ethnic groups of the Mothers*

State	Number of Mothers	Ethnic group	Number of Mothers
Edo	24	Esan	19
		Bini	1
		Etsako	4
Delta	1	Urobho	1
Anambra	1	Igbo	3
Imo	2		
Osun	1	Yoruba	2
Ekiti	1		
Total	30	Total	30

6.1.1.2. Marital status of the Mothers

The condition of marriage of mothers whose daughters are involved in human trafficking could be seen in different perspectives. It could be that the economic

or cultural value has contributed to their daughters' involvement in human trafficking. For instance, the marriage between two different cultures could result in the exchange of cultural values. In most cases, it is not always successful as a result of cultural values. Some cultures prefer having many children while some do not. And other problems like divorce and devaluation of women could also arise. Among the thirty mothers interviewed, twenty-nine mothers were married. Out of the twenty-nine married women, three women were divorced, one of them divorced two times and the rest, two divorcees remarried two times. Two different women from Edo stated the type of husband they married. One of them mentioned thus: "I am married but divorced two times." Another woman's opinion on the same issue goes like this: "I married a Yoruba man but divorced, then re-married an Igbo Man. I speak Igbo and Yoruba languages."⁵⁸⁴ Only one woman out of the thirty mothers claimed not to be married, she came from a polygamous family. She narrated: "I am not married. I am from a polygamous family. I have two children."⁵⁸⁵ There is a crisis in the marital status not only due to economic condition, but also because of the number of children.

6.1.1.3. Demographic Characteristics

A majority of mothers have between nine to twelve children to care for in their families without the assistance of their husbands. It seems that the family condition is unbearable for some women as one of them complained: "I am married to an Ishan⁵⁸⁶ Man. I married a Man who is not a husband. He is a drunkard. It is better to say that I have no husband. I have twelve children from the same Man."⁵⁸⁷ Some mothers maintained that the numbers of children they have are too many for them. A woman described her situation in the family as follows: "I got three from one Man before the Man died and I re-married and got other four children."⁵⁸⁸ The views of two different mothers expressed those of other mothers regarding questions four and five in our structured interview on: How many children they have and whether they got the children from different husbands. A woman said: "I have six children. I got six children from two different men."⁵⁸⁹ Another woman also contributed: "I have nine children. I got two from my first husband and seven children from another man."⁵⁹⁰ It is easy to

infer that the marital status is more likely in a state of crisis and such situation paves the way to human trafficking. The problem of the number of children is the problem of divorce and getting married to another Man. Because of such, the number of children becomes above average in a normal family status.

6.1.1.4. Mothers level of Education

The system of education in Edo State is based on the Nigeria system of Education designed by the Federal Ministry of Education. As mentioned earlier, the system of education in Nigeria is that primary education is meant to be free. And government secondary schools which is suppose to be free is not because most often some teachers levy parents very high costs thereby making some parents to forfeit sending their children to school. It was evidenced that 53.3% of mothers were unable to attend formal education probably because of economic condition. A large proportion of 43.3% mothers left the school after primary education and among them was a dropped-out mother. Only one mother attended secondary school. Apart from the economic problem, it might be that there were other difficulties which made most mothers avoid school and dedicated more time doing menial work for survival.

The table below shows the educational level of the Mothers.

Table 9. *Mothers' level of Education*

Mothers level of Education	Number of Mothers	Per cent (%)
No formal Education	16	53.3%
Primary School Education	13	43.3%
Senior Secondary School Education	1	3.3%
Total	30	100%

6.1.1.5. Mothers occupation (What type of job are you doing?)

The idea of occupation or job is also another major problem which has its own role for motivating some mothers permitting their daughters to be involved in

human trafficking. The kind of occupation the mothers do is very traditional. They use it to sustain their basic needs. The majority of the mothers are traders. A large number of them reported that they are farmers. Only few of them are unemployed. All the interviewed mothers belong to the lower class cadre in the Nigerian socio-economic class structure.

The opinions of three different mothers clearly have shown the condition of these mothers.

The first mother narrated: “I am a trader. I sell oranges in the market and along the road, the second mother emphasized: I am a trader. I sell tomatoes, vegetables and rice in the market while the third mother also stressed: I am a farmer. I cultivate yam and cassava.”⁵⁹¹

The gain the mothers make from these trading does not contribute a significant change in the mothers’ lives. This ugly situation urges them to create an ideal situation for human trafficking.

The table below shows the Mothers occupation.

Table 10. *Mothers’ occupation*

Profession	Number of Mothers	Per cent (%)
Unemployment	2	6.6%
Farmer	5	16.6%
Trader	21	70.0%
Civil Servant	1	3.3%
Student	1	3.3%
Total	30	100%

6.2. Mothers motivation for encouraging their daughters to have interest in human trafficking

This paragraph was based on questions connected to mothers’ potential

decision to give their daughters away despite their tender age, their expectations for them, their knowledge about human trafficking and their perception of the destination country. To deepen our exploration on the mentioned factor, we asked mothers questions like: who persuaded you to send your daughter to work outside? Are you aware of the risk that will befall your daughter, the nature of job and what did the trafficker promise you?

6.2.1. Mothers reasons for encouraging their daughters to be involved in human trafficking

The idea of mothers sending their daughters to human basically depend basically on the mentality of mothers towards human trafficking. Some of the mothers were motivated by financial gain, having at least a white Man in-law and enjoying a better-life. Among the thirty women interviewed, each of them has a daughter working outside Edo State. Their most preferred countries were London, Italy, Libya and other African countries. Some mothers mentioned that their daughters are still in the destination country and some said that their daughters were unjustly deported. A particular mother had six of her children working outside Edo State. She reported: “One of my daughters is working in Igbo land, one is in Lagos, one is in Calabar and three are abroad.”⁵⁹² It seems that the mothers are happy giving their daughters out for human trafficking as one of them stated: “Two of my daughters are working outside Edo State. Among the two, one of them is working in Italy and the other one is working in London.”⁵⁹³ There were also reports from some mothers who were not aware of their destination. A statement from a mother: “I have only one daughter working outside Edo State. I do not know where my daughter is working.”⁵⁹⁴ The mentioned statement shows the gravity of human trafficking and how it has taken root in the lives of some young girls in Edo State. Even some mothers were reluctant to review the destination country of their daughters. One of the mothers said that it was her private issue and nobody should dare to question her private life.

A majority of mothers claimed not to have been aware of the risks their daughters will encounter as they give themselves for human trafficking.

“... I never think about the risks my daughter will encounter Abroad. Even if I know the risks she will undergo, there is nothing I can do. I do not have any choice. Assuming I have a choice, I would not have encouraged my daughter to travel abroad.”⁵⁹⁵

Only very few mothers assumed the responsibility of being aware of the risks their daughters will encounter as they travelled but they insisted in encouraging them to travel. A woman expressed her opinion that despite all the obstacles her daughter will experience, she strongly believes that her daughters will prosper as they make the journey. According to her:

“...because some of the girls travel to Italy for prostitution and I am not exempting my daughters from such act. I never thought about the risks my daughter will encounter in Italy. Some of them might have contacted the STD which filled up everywhere now like Syphilis and Gorrlorea.”⁵⁹⁶

The idea of mothers encouraging their daughters to join human trafficking depends basically on the mentality of mothers towards human trafficking. In some families where the husband is dead, it is the duty of the mothers to take care of their children alone. The economic condition at home for these mothers is not conducive because there is no source of income in the family. The major thing that will occupy them is how to get money. They attach a great interest to money and great interest to have it. Thus, they look for who will bring financial assistance to them. They presume that other mothers whose daughters are involved in human trafficking in Italy enjoy life more than them: they believe too that Italy is paradise, money can easily be acquired in Italy. Seeing how some madams' buy cars, build houses and land, maintain their families and lavish money at home also attract them to encourage their daughters to join in the business.

Another push factor is the attitude of some girls who are involved in human trafficking towards their daughters as they visit home. Some of the girls who are married to whites are proud about their choice and use it to make those at home feel inferior. Now, there is a great difference between women whose daughters are working outside Edo State and those at home. These mothers who are living in abject poverty after witnessing the radical development in some families

whose daughters are into human trafficking begin to support their daughters to travel likewise despite the risks. They will accept any invitation to enable their daughters to be involved in human trafficking like the rest of girls in order to enjoy life like other women. The view of two women expressed the opinion of other mothers with regard to the third question in section (b) of our structured interview: The first Mother:

The friend said that now my husband is dead I would not be able to take care of my four children. He said, to help me, he will take two of my daughters along Abroad so that as they work, they will be sending me money to take care of the other two at home. I agreed, believing that what he said was the truth.⁵⁹⁷

The second Mother shared almost the same motivation:

The Man promised my daughter a good job. He also told me that if my daughter comes home, she will come with huge amount of money to help me take care of the rest of the children at home. I was very happy for that promise.⁵⁹⁸

A large proportion of mothers are happy that their daughters have travelled outside Edo State to bring money for the improvement of their families. They encouraged their daughters to do anything possible to get the money which they will use to buy Jewelleries, buy clothes and train their other children in school.⁵⁹⁹ A woman reported how happy she and her husband are that their daughters have travelled to work. She said: "...I am very happy that my daughters travel outside to work and bring money to the family. My husband was also happy about my daughters travel."⁶⁰⁰

Majority of the girls who are involved in human trafficking are from single parents. The response we got from mothers concerning question 7(b) in our structured interview which states: your husband knew about your daughter's travel? are:

"My husband is late."⁶⁰¹

"My husband encouraged her to travel."

"My husband is not aware."

"My husband does not care."

"My husband is very happy."

“I am a divorcee.”

“I am not married.”⁶⁰²

It was evident that some single mothers were in a desperate need of money. Such group of mothers attached much attention to getting it even if it means encouraging any of their daughters to be involved in human trafficking. Perhaps, they believed there is no other source of income available rather than human trafficking. With such conviction they are ready to take any risk and also give out their daughters out to traffickers provided they get the money. The influence of peer group was great for the girls’ involvement in human trafficking in Edo State. A large proportion of girls were convinced by their friends. Only few of them came in contact with strangers, while the rest among them were trafficked by family members.

Some mothers are extremely happy that their daughters are working outside Edo state. Almost all the mothers interviewed are aware of the nature of work their daughters are doing. They gave the reason that they are glad that they have someone overseas and they are at home reaping the fruits. They expressed that since their daughters travelled; there is improvement in their families. They are not interested in finding an alternative to cope with life. It is necessary that the mothers be contented with whatever they have; avoid comparing themselves with other mothers. Because this group of mothers attaches much attention on money, automatically encourage their daughters to human trafficking and prostitution. Without doubt some mothers are destroying the future generation. The rapid increase of human trafficking in Edo State depend on two main factors; the mentality of mothers and the culture of the people.

6.2.2. Mothers knowledge of Trafficking

A large proportion of mothers claimed not to have heard any information about girls who have travelled outside Edo State as victims of human trafficking. We asked the mothers some questions like: whether they were aware of the experiences of girls who travelled out. Whether they were aware of the nature of the job their daughters were doing and whether their husbands were in support of their daughters travel for such business. These are some of the responses we

gathered from the mothers:

“...I had no idea what my children experienced in abroad. I only hear from my daughter when she wants to send me some money or other object, like phone set, etc. My daughter has never told me that she is experiencing hardship abroad.”

“...I did not know that my daughters will suffer as she travels. The man has assured me that there will be no problem on the way.”

“...I did not know. Whenever my In-law phones me, she will tell me: Do not worry, they are fine.”

“...partially, because some mothers never liked to be discussing about their daughters business in Europe. I do not want to be involved in such a discussion.”⁶⁰³

During the interview with the mothers, we were made to understand that initially, the mothers did not take into account the traffickers' trick before succumbing to their trap. Some traffickers won their attraction either by giving them huge some of money or by making a series of promises. The whole scenario became clear to some mothers when their daughters either came back home with incurable sickness or are deported. The view of one mother explained the opinion of the rest of mothers in such situation. She narrated:

“I did not know anything about my daughters work in Overseas. It was when my daughter returned that they told me that they were servicing men and sometimes sleep with Dogs. Now one of them has come back with HIV. I was not happy when I was called to come to Benin-City to take my daughter with sickness.”⁶⁰⁴

A majority of the mothers were fully aware of the nature of job their daughters were to do in abroad due to the public awareness created by the Edo State Government. Perhaps, some mothers put pressure on their daughters to travel due to the economic condition in their families. They pretended not to have an idea of the issue again provided their daughters send them money in the end. Only few mothers were bold enough to declare that their daughters told them lies to convince them before they left concerning the nature of work they will have to do when they arrive their destination country. The statements from two mothers expressed the incidence vividly:

“... My first daughter told me that she is the head of a big office. The second said that she wants to go to school after which she will also be in charge of a big office like her sister. I thought that my daughters being undergraduates went there to further their education.”⁶⁰⁵

It is absolutely difficult for some mothers to accept that the traffickers were deceiving them because of the money and other objects they gave them to convince them to release their daughters for a better future. When the ordeal did not succeed, then the mothers start to panic because they want their daughters to succeed like the rest of girls in such business within their domain. Often times they use phrases like:

“Nobody told me.”

“I did not have an idea.”

“I was not aware.”

“I do not know.”⁶⁰⁶

It seems to be difficult for those involved in this evil trade to assume the responsibility for their action. They always shift the blame on others rather than accepting their mistakes. In the first instance, they are blind-folded in their immediate decision-making of making money without looking at the consequences along the routes to achieving it. In some cases, mothers made the decision of encouraging their daughters away without the consent of their husband. A woman in our interview revealed that her ex-husband was not aware of her daughter’s travel. A large proportion of single parents interviewed have given their daughters out to be involved in human trafficking.

The issue of human trafficking has gained strong ground in Nigeria especially in Edo State. The awareness program has reached to the remotest parts within the State, but it is presumed that some mothers no longer have interest in the awareness program which is being carried out within the State. As the life style continues to change, more people also become involve in this ugly business of human trafficking. It might be that some mothers have bluntly refused to adhere to the information regarding its effects to human life. As many girls rush towards it due to quick turn-over, more girls are being attracted to join, making the majority of mothers prone to encouraging their daughters into the business. What

other methods could be used to awaken the mothers on the evil of this modern-day slavery which has affected many families in Nigeria especially in Edo State? One major problem concerning the changing of the attitude of mothers toward this issue is that the majority of the mothers believed that, that is the only source of income. Some lazy mothers depend solely on the money their daughters will send them from abroad. There are cases where mothers are up-set because they have not received remuneration from their daughters abroad. One mother's statement confirmed this:

“I have no idea of the nature of my daughter's work in Italy. I have tried to phone her but the number did not go and I did not hear any thing from her. It has reached three year I have not heard from her. I am not happy about the whole issue.”⁶⁰⁷

From the above statement, it seems that some mothers are worried about the life of their daughters. But due to financial problem, they have heard some of them are now more interested in the monetary aspect of life and the means of achieving it than their daughters' life. It seems too that some mothers do not bother about the nature of the business their daughters do, provided they get money to send them which they use to maintain themselves at home. There is a big difference between mothers whose daughters are working abroad in human trafficking and those without any child involved in it. Those mothers whose daughters are involved in the business have the money and they make life more difficult for those whose daughters are not into the menace. For instance, mothers whose daughters are in the business make the prices of food stuff and other living materials unaffordable for the citizenry. For them, they have the money and they are ready to pay at any rate. For that reason, many mothers are encouraging their daughters to move into human trafficking, so that they will be able to enjoy life like the rest of mothers whose daughters are into human trafficking.

[6.2.3. Mothers perception of destination Country](#)

There is a notion peculiar to some mothers regarding the destination country. Some mothers believed that by having a daughter in a destination it will make their family economy improve and also bring development to their families.

Such notion brings unhealthy competition in various villages among some mothers concerning what gift they will receive from their daughters working abroad. When things do not work out well, some mothers blame their husbands as the cause for encouraging their daughters out. The reason why human trafficking is increasing continuously is due to some men's indifferent attitude towards their duty in the family. For example, in some families, there is less hope for survival financially and some men are not rendering some necessary help. A woman reported that she was the person who planned for her daughters travel without the consent of her husband. According to the women:

“I was the person who planned and supported my daughters travelling to Italy. My husband had no idea about it. I did not tell him because he does not care for the family. He does not give us food. Whether we live or not does not concern him.”⁶⁰⁸

A majority of the mothers complained that they were unfortunate with the type of husband they married. They find themselves in a terrible situation which made them to dispose themselves to any external help. They presumed that encouraging many of their daughters out might solve their financial problem. Their adage goes: “Money flows in abroad. One does not to labour much to get money.” They desire their daughters to travel to Italy because Italy is most popular name known at home and mothers believe that whoever crosses the border to Italy will grab the money automatically. That is an idle speculation. Another great interest some mothers have is the possibility of their daughters marrying a white man. The mothers are proud when any of their daughters happens to marry a white man. Such a marriage will pave a way for the mother to travel to Italy to enjoy a better life there. It calls for a big celebration in the village.

Because some mothers complained against their husbands as the cause of poverty in the family, we witnessed one such strong complaint from a woman about her husband whom she said does not care for them in their family rather preferred getting money for drink. The woman reported:

“I was in support of my daughters travelling with my friends for a better job in Italy. Although my husband is alive, he does not care for the children at home. He is after

how to get money to buy drinks.”⁶⁰⁹

One might say that some mothers from Nigeria, mostly those from Edo State like a comfortable life and travelling abroad. They also have the following notion about Italy: *Italy is paradise* the cost of living is better there and somebody can equally enjoy a better life, earn higher salaries and gains employment very fast. It is very difficult to convince some mothers with such mentality to have a change of mentality about Europe specifically Italy. Nowadays, experience of some of their daughters who were deported have taught a majority of them some lessons.

Some mothers of the victims of human trafficking were the ones who pressurized their daughters to travel to Europe believing that their daughter will make money very fast to assist the family financially. Apart from the financial aspect as their motive, they desired that their daughters marry white men and also further their education if possible in the destination country. It is assumed that a majority of mothers see Europe especially Italy as paradise and that life is more comfortable there. A majority of mothers preferred living a comfortable life with less fatigue. These were some of the reasons why they aim at encouraging their daughters to Europe so that afterwards they in turn will be invited there too. The statement made by a mother showed the degree of trust some mothers had for strangers whom they handed-over their daughters to, presuming to get quick money.

According to a mother:

“My children travelled hoping to further their education there, but on reaching the destination country, the woman divided them to different countries forcing them into prostitution.”⁶¹⁰

Another mother narrated how she convinced her daughter in order to make money for the training of her siblings. Her words were: “She travelled because I convinced her to travel to make money to assist me in the training of the small children at home.”⁶¹¹ It seems that the children mostly from Edo State are docile to their mothers in such a way that they obey every instruction from them without objection. As a consequence, human trafficking continues to increase

within the State.

[6.2.4. Mothers expectation from their daughters](#)

Elaborating on the issue of mothers' expectation both from their daughters, traffickers and destination country, we focused on questions concerning the promises the traffickers made to the mothers' families, the advantages of their daughters travel will bring to their families and whether they will encourage another person's daughter to travel. The available answers to the questions were: the promise of sending money to the mothers was the major answer received. Moreover, some mothers believed every promise made to them by the traffickers due to the poverty level in their families. According to some mothers traffickers promise them things like:

“The promise of sending money between 100,00-200,00 Euros for the training of the children in school and building of a house.”

“My Aunt promised my daughter of a good job abroad to enable me come out of the poverty I am facing after the death of my husband.”

“My friend promised my daughter work as baby-sitter and washing of plates. In fact any work they ask her to do, she will do. I was happy for the offer.”

“My late husband's friend promised my daughters a good job in Italy. He said too that my daughters will be sending money and other materials to me from Italy. All these promises made me to be very happy for their journey.”⁶¹²

[6.2.5. Satisfaction for encouraging their daughter to trafficking](#)

A large proportion of mothers were happy for having encouraged their daughters into human trafficking. Their reason was that their daughters' involvement in the business brought development to their families. For instance, they bought cars, built houses, purchased land, were able to send money for the training of their children in the school and also increased money for their trading. Three mothers' views expressed the opinion of the rest of mothers who enjoyed the fruits of their daughters' involvement in human trafficking.

The first mother reported thus:

Since my daughters travelled, there are some changes in my house, sometimes they send me like 100 Euro or 150.00 Euro for my trading. Before the vegetables I used to sell was small but since my three daughters travelled, I buy vegetables in large

quantity and sell. Now my trading has improved much. I can travel to different markets to do the selling. I am happy due to my daughters travel.⁶¹³

The second mother contributed:

My daughters travel has brought some changes in my family because I have received 500,00 Euro from them. I was happy. I used the money to do many things in my family like paying of school fees, renovating the house and buying some clothes for my children and for myself.⁶¹⁴

The third mother reported:

My daughters' journey has brought some changes in my house. My daughters have built a big house for me. I enjoy the money my daughters are sending me from Italy. For example, last month they sent me 250.00 Euro for my personal maintenance. I belong to "Women Club Association" It is an association only for women whose daughters are working in Italy. I like the association because we show ourselves new things we received from our daughters living and working in Italy.⁶¹⁵

The mothers whose daughters are into human trafficking business testified that recently they have organized themselves to form an association of mothers whose daughters are in Italy. The most crucial thing discussed in their gathering is how much each mother receives monthly from their daughters and what other new objects were sent by her daughter working in Italy. They have no other issue in their program apart from making a comparison on whose daughter sent more valuable items. The women as mentioned in question 12b revealed this to us as we discussed with her. Another reason why many mothers desire to encourage their daughters to human trafficking is the attachment to hard currency and attachment to material things.

6.3. Mothers attitude to daughter after the journey

This section elaborates the mothers' reaction towards their daughters as they came back, we investigated how the mothers' attitude was upon seeing their daughters back home, whether they were satisfied with their daughters journey and whether their daughters' travel helped to meet their goal. Furthermore, we examined the reaction of mothers after hearing what their daughters experienced

in the destination country. Information was also gathered on the mothers reaction on receiving their daughters back home empty handed.

6.3.1. Mothers reaction to daughter on returning home/community attitude to mothers

A majority of mothers told us the conditions in which they would use in order to receive their daughters back home. A large proportion of mothers received their daughter well as they returned home. Some mothers expressed their view in this manner:

With open handed I received my daughters when they came back. I was very happy. My husband was also happy. Within the short time they travelled to overseas, they were able to contribute much for the good of the family. I received them well. After they have narrated their experiences in London to me I had no option but to welcome them back home alive.⁶¹⁶

Some mothers gave their daughters a cold reception. Only a few mothers claimed that their daughters are not yet back home. There were cases of death among the victims. Some mothers claimed to have received their surviving daughters coldly either because they did not come home with money or because they caught a sickness. A woman mentioned that she received her daughter back home with a sickness. Those groups of mothers in such a terrible condition boldly advised other mothers to be careful whom they hand-over their daughters to. Still emphasizing that, a woman stated:

“I received my only surviving daughter coldly and with fear of contacting the sickness. I was almost at the point of abandoning her but when I remembered the money she sent (500.00 Euro) I accepted her back. I immediately locked her in one of the rooms and I try to give her small food if I got but if I do not have, she will starve until the few day/months she will be alive. My daughter’s coming back added pain to my heart after the death of my husband and the death of my other three children in overseas. What I would share with other women is: No matter the condition they find themselves, they should not give out their children to anybody. So many people come with false promises, thereby damage the children by using them to make money. We do not see peoples’ heart like my sister in-law, she was kind to my family and I agreed by sending her four of my daughters and now almost all of them are dead remaining only the sick one. Parents, especially mothers try to

send your daughter to school so that they will be able to know what is happening.”⁶¹⁷

Among the mothers interviewed, few of them reported that their daughters were not happy coming back home. A large proportion of mothers mentioned that their daughters narrated their ordeal but not in details. Two major comments from mothers were:

They told me that they were servicing men and sometimes were sleeping with Dogs. My daughters did not tell me how much they were getting from the service (job). The only surviving daughter that came home told the mother that she does not know where the rest of her sisters are. The sister in-law took them to different places. It was later that her sick daughter told her that all her sisters have died of the same sickness she has over there and she did not see their corpses. The sick daughter said that she is not happy about her condition now. And “...poor feeding, no freedom of movement, no possibility of contacting persons.”⁶¹⁸

Another mother made the statement that she was bound to receive her daughters back even if they did not come back with anything. Her view was:

If they come back now without any money I will welcome them because there is nothing I can do. I expect to have a better life in future. They are still my children. They understand the situation at home very well. I will never say because they return empty handed I will drag them away.⁶¹⁹

Many mothers gave their daughters a poor reception at home. They were unhappy and at the same time felt highly disappointed. Most of them presumed their daughters brought shame to their family and now, they are the laughing stock in the community. To this effect, some mothers were of the opinion that their daughters remain in the destination country without counting the hard experiences they encounter there, instead of returning home to bring them shame. A majority of mothers were happy when they receive money from their daughters. The money they hope to share is that a part of it will be used for the maintenance of their family and the rest for their self maintenance. A mother commented thus:

“... They have made the money but they would have loved to stay longer in overseas

if not that they were deported. I was happy that they were sending the money directly home otherwise they would have lost the whole money because the day the police caught them by the roadside they did not go back home.”⁶²⁰

In a case where any of the daughters happened to catch any of the infectious diseases, their mothers will automatically become up-set preferring their sick daughter to die and be buried abroad instead of bringing her remains back home. If it happens that a victim is affected with sickness and happens to be deported home, the whole family members will feel disappointed. They will forbid her to receiving treatment from the hospital to enable her die as soon as possible. Often times, some mothers whose daughters suffer such sickness lay the blame on their daughters for not being careful enough like the rest of girls who succeed in the same business. A comment from a mother whose daughter was deported with AIDS:

My daughter was not happy for coming back. She was very slim and her face changed. She was no longer beautiful as she used to be before. She told me that she will go for Doctor’s visit. As she came from Doctor’s visit, she continues to cry she did not tell me the result of Doctor’s visitation. I heard that she contacted AIDS. I believed that because rashes filled all over her body. I became completely sad because I did not know how to go along with such sickness.⁶²¹

The worst thing that could happen to any mother whose daughter is involved in human trafficking is to witness her daughter returning home empty handed after spending many years in Europe. The mothers of those who contacted sickness take it as a curse on their family. The testimony of a woman who encouraged six of her daughters out to work outside Edo State shows how some mothers lament when things do not go as planned. One of the women lamented as follows: “...my six daughters did not contribute much to the economic growth of the family.” Another woman confirmed: “...the worst thing that has happened to her was that she was deported from Italy after three years empty-handed.”⁶²²

Certain circumstances have made some mothers to be reluctant in receiving their daughters joyfully back home after spending many years in a destination country working as victims of human trafficking. In the first place, a majority of mothers highly trust the traffickers and they strongly believe too that the

traffickers can never use their daughters to make money. Instead, they blame and accuse their daughters for not abiding to the rules stipulated by the traffickers and madams as the source of their returning home. When the mothers eventually discover that it was deception, they will abandon, reject and isolate their daughters in their families. The more frequent statements which some mothers say were: “I did not get any information.” I did not know.”⁶²³ Despite the continuous awareness programmes carried out within Edo State, some mothers still pretend not having an idea of human trafficking but when their daughters are among those girls deported home, then, they begin to believe in the existence of the issue. A woman’s statement expressed the views of some mothers who were shocked with the situation in which they find themselves and the condition of their daughters as follows:

“I wouldn’t have known that at the beginning of the preparation because it was a short time discussion between me and my Aunt about my daughters following her Abroad for a job. The whole issues were clear to me when my sick daughter came back. She told me that their Aunt used to send them to different men. There was a time she started sending them to Animals. The money my daughters were making will be collected by my Aunt, and from that, little amount will be given to them. They were unable to save anything for sending home.”⁶²⁴

6.3.2. Satisfaction and dissatisfaction for encouraging their daughter to trafficking

Most mothers were disappointed in their daughters’ un-achievement as they were involved in human trafficking. They stressed that they are now even poorer. To confirm those mothers’ views, a mother narrated: “My daughter’s travel has not brought any change in my family. Nothing! There is no improvement in my family. We are still as before.”⁶²⁵ Some of the mothers claimed that they were misled and deceived by the traffickers. As they got the real information about the nature of job their daughters were doing in the destination country, they could not report the case to the police because of fear of being harmed or even killed by the traffickers. Some mothers emphasized that they were happy initially as they were receiving money from their daughters but when they received the information about the type of life and nature of the job

their daughters were doing in the destination country, they felt very sad about it, although, they were unable to take any action. Some of their negative experiences were:

“I was happy before I got the full information about the job my daughter was doing in England. I was very sad with the Uncle after. The Uncle warned my husband that if he reports him to the police he will kill all the members of the family. Because of fear, my husband left the matter die off.”

“I am happy that my daughter was able to send me some money. She did not achieve much within the time she was in Italy but I am happy to have her back home. I did not like the kind of work she was doing in Italy.”

“I was happy that they sent me 500.00 Euro, but I was not happy to have lost three of my daughters in such a tremendous manner and my fourth daughter has been very sick and there is no hope of her recovering.”⁶²⁶

The study showed there are two categories of mothers involved in human trafficking. *Satisfaction*: The first group of mothers are those who are not happy about the business their daughters were doing initially but immediately they received money from them, they forget every grievance. Despite that, there were some mothers who were bold enough to say that their daughters’ travel has raised their status in their village. A particular mother reported:

“... She has made me proud in the village. At least I can buy wrappers, eat good food, pay my children school fees and live in my own family house. All these I could not have achieved alone if my daughter did not travel abroad.”⁶²⁷

Dissatisfaction: The second group of mothers are those who refused the money their daughters sent to them completely. They said that they will never encourage their daughters to make money in such a dirty manner. Apart from the fact that victims were deported back home, a majority of mothers still desire to encourage any of their daughters to the same business presuming that is the only way out of their poverty. A mother stated thus:

If another person comes and requests to take any of my daughters again for a job outside I am ready and willing to give out another child away as far as money will enter into my family.⁶²⁸

Only a few greedy mothers maintained that they are still waiting for an opportunity give their daughters to traffickers to bring some changes in their lives.

6.4. The interpretation of different variables that affect mothers reality, their mentality to trafficking and their experiences

6.4.1. The cultural perspective

Mother ethnic group affiliation: Our result shows that human trafficking is most among Esan mothers, followed by Etsako and Bini. The reason why Bini is famous in the trend is that the evil began in that area. In recent times, Esan has become more notorious in the business.

Large number of children: from our results some mothers reported that they have many children more than they can care for. “I have nine children...”⁶²⁹ Nobody is helping me to train them. The problem of the number of children is the problem for some mother because the number of children has become above average in a normal family status.

6.4.2. The structural perspective

Family structure:, Edo family setup encourages human trafficking because of the polygamous nature and large family size. The system makes it impossible for their youths to get the goodies of life from the environment which motivates them to move out of the environment for greener pasture else where.

Single mothers: Edo State encourages single parenthood which gives room to inadequate moral training for the growing youth and this pushes them to join human trafficking and prostitution. As mentioned above that lack of basic amenities in the environment like electricity, water, transportation and food makes the youths move to Diaspora where these things exist. This exposes them to trafficker who easily catches them young. Also a married mother may not allow her daughter to join the human trafficking because she and her husband can afford to take care of their children. Problem lies with single mothers who are already promiscuous and can sell their body for money and has no money to

train her children that can involve herself or her daughter to human trafficking.

Socio-economic condition: There is large proportion of mothers whose daughters are involved in human trafficking from Edo State. The reason behind such great number might be because of internal and external pressure among the mothers coupled with abject poverty in the family. Despite the fact that majority of mothers were living in such a terrible financial difficulty, their attention was directed to sending their daughters to be involved in human trafficking because of the way some of the early women who were involved in human trafficking exhibit money in their villages. Some of these mothers have no hope of sustaining their family economically. Nowadays, the cost of living is becoming unbearable for citizenry. In our discussion with them, some of them reported that they presumed that the only available alternative was to send their children to be involved in human trafficking. The traffickers are aware of the economic condition of those mothers in desperate situation gained ground to persuade them send their daughters to human trafficking as a way of survival. The traffickers promise them better jobs and higher salaries outside Edo state thereby making them fall prey to them.

Greed: There are some mothers who are extremely happy that their daughters are working outside Edo State. Almost all the mothers interviewed are aware of the nature of work their daughters are doing. They gave the reason that they are glad that they have someone Overseas and they are at home reaping the fruits. They expressed that since their daughters travelled; there is improvement in their families. They are not interested in finding an alternative to cope with life. It is necessary that the mothers be contented with whatever they have; avoid comparing themselves with other mothers. Because this group of mothers attaches much attention on money, they automatically encourage their daughters to human trafficking and prostitution. Without doubt some mothers are destroying the future generation.

[6.4.3. Educational level and occupation](#)

Illiteracy: According to our report majority of the mothers have no formal education. It on this ground we say that no mother with high level of education may allow her daughter to be involved in human trafficking. It is a mother with

low level of education or illiterate who can easily be deceived by the traffickers and by their daughters who want to join the business.

Occupation: our result shows that human trafficking is most among mothers with no proper livelihood. Those mothers with petty trading are languishing in poverty. They can not even help themselves even when they want to do something. This is as the result of basic amenities, no motivation which makes economy to thrive. The poverty of the mind is the lack of formal education breeds lost of lives values. This situation makes some mothers to dispose their daughters to human trafficking.

6.4.4. Mothers mentality to trafficking

We investigated the mentality of mothers whose daughters were involved in human trafficking in their various villages and Towns. Most mothers maintained that their daughters travelled like the rest of their age-mates to make money for them. Till today, some mothers have not seen the evil in human trafficking. They move about convincing the vulnerable girls to engage in the evil. It is presumed that majority of mothers are glad when their daughters succeeds in crossing the border to Europe. They now wait for the fruits of their daughters' labour. When news arrives that their daughters are among those girls deported back home, on receiving the information, they become confused, blame everybody, even the government. Immediately the news reaches the village, those mothers become the object of discussion in their entire territory. The effects of the whole scenario on the mothers are: lost of interest in social activities, lack of trust and courage, abandonment and rejection, loneliness and ostracization, lack of self-esteem. Mothers in such a situation become automatically miserable and aggressive.

The information received from the mothers showed that a large number of mothers were worried about the condition of their daughters in the destination country. A majority of the mothers feel ashamed to discuss such family problem with outsiders. They did not encourage any mother to expose their private problems with other people. One woman stated that she had no courage to share her daughters' journey to other women within the village. She alluded:

“... I have no courage to share my daughter's travel to other women in the village. I do see how other girls send things to their mothers within a short time of their stay

in Italy but my daughter still after three years has not sent me any money.”⁶³⁰

There are also some mothers who were proud about the nature of the job their daughters performed in Europe. They were glad to have gotten somebody working outside, who is in the position to provide them with financial assistance for their family. They claimed to be the majority of them. In their views, they are ever ready to advice other mothers to find the possibility of getting someone to take their daughter to work in Europe. They are also ready to talk about it every where even in the market places and in their neighbourhood. An outstanding mother mentioned that she is happy to belong to an association of mothers whose daughters are in Europe. It showed the aspiration of some mothers to have at least one of their daughters involved in human trafficking.

It seems therefore, from those findings that some mothers are interested in the material gain from their daughter and not their life and how they live it out. A woman confirmed the above mentality with the statement:

“... In our club meeting made up of mothers whose daughters are in Europe, we talk about our daughters working outside especially those in Rome. Some women will show us what their daughters sent to them and with that I feel my daughter is not making the money or she makes and the woman takes it completely.”⁶³¹

Her opinion was supported by another woman. She added:

If you have an opportunity to get someone to take your daughter to overseas, do not waste the time because here in Nigeria, there is no work for the girls to enable them get money for their maintenance. Like me I do not travel but I enjoy the money which my daughters are sending me from Italy. I do not need to travel myself. I am already old; there is no need for me to travel any longer. I have seen a great change in my family since three of my daughters travelled to Italy.⁶³²

Although some mothers who gave out their daughters to human trafficking purposely decided to lie to other people whenever anybody asks them about their daughters' where-about to avoid being suspected. Even if they have encouraged their daughter to participate in such business, they will advice other mothers not to do the same. It is difficult to reconcile their words with their actions. This is the view of those mothers:

“I used to tell other women that my daughter travelled with her friend to a place I do not know. I have never given them the assurance that she gives me money. What I tell other women is: I want other women to know that even if there is no job in this life we live in, God has mercifully put land on the ground. He even allow rain fall for both poor and rich, let us see what we can do, let us not give out our children to persons that come in the name of help for overseas job. What they say is totally different from what they do. Moreover, there is nothing good in such journey at all.”⁶³³

It is necessary to appraise the views of mothers who are disposed to advice other mothers whose daughters desire to be involved into human trafficking. Their messages show that mothers need to be extremely careful whom they hand-over their daughter to especially for the overseas job. The reason being that they force most of the girls they collect to work as prostitutes on reaching Europe. Furthermore, they advised other mothers saying: who cannot afford sending their daughters to school, should try to send them to learn a good handiwork to be useful themselves instead of falling into wrong hands. The first mother warned other mothers. I quote:

... In my discussion with the women I used to tell them to call their daughters in Europe back because most of them are working as *Ashawo*⁶³⁴ there. Those relations who come and promise them job opportunity are liars; they only deceive them and damage their lives.⁶³⁵

Another mother also contributed:

No matter the condition, mothers may find themselves, they should not give out their children to anybody. Some people come with false promises and thereby damage the children by using them to make money. We do not see peoples' heart like my sister in-law she was kind to my family and I agreed by sending her four of my daughters and now almost all of them are dead remaining only the sick one. Parents, especially mothers try to send your daughter to school so that they will be able to know what is happening.⁶³⁶

The mentality of mothers about trafficking from Edo State is that many mothers are strongly fixed on what their daughters can do and earn a living for

them. Some parents see human trafficking as a lucrative way to get rich quick. A majority of mothers were eager in sending their daughters to be trafficked provided they bring them money at the end of the month. Out of thirty mothers interviewed, twenty-four mothers stressed economic condition in their families as main motive for encouraging their daughters to trafficking. Two different women's views expressed the opinion of rest of the mothers whose daughters are involved in human trafficking. A woman reported:

“It was one of my daughter's boy-friend who took her to Italy. I persuaded my daughter as well because if my daughter stays in Italy and work there, she might get a white man husband and I will have a white man in-law. I am happy and I want my daughter to travel.”⁶³⁷

Another woman confirmed how mothers persuade their daughters to travel outside Edo State in pursuit of monetary gain as follows:

“I was the person who persuaded my daughters to travel to Italy. I did the planning and borrowed money to enable them travel. After their studies they have no work and staying at home is not good. I prefer they travel out to struggle like other girls in Italy.”⁶³⁸

The entire experiences of many mothers whose daughters were involved in human trafficking both during and after the journey have proved that human trafficking and prostitution has rendered many families useless. Majority of mothers are still suffering from the out-come of their daughter's involvement in human trafficking. There are outstanding lessons some mothers claimed to have learned from their so-called mistakes like “I have learnt from my mistakes”, “I do not want to send them out again” “Other mothers should learn from our mistakes and avoid falling in the same trap”, “mothers, if any person comes and say let him/her take your children travel abroad, do not allow your child to go. I tell you mothers: be more careful.”⁶³⁹ Although some mothers were opportune to have their daughters back, they strongly warn other mothers never permit their daughters to travel outside the country for a better job because on reaching there, the traffickers automatically use them to make money by forcing them to be prostitutes

6.4.5. Positive and negative experiences of mothers for sending their daughters to travel

Our second hypothesis considered the influence of the mentality of mothers for encouraging their daughters to give themselves to human trafficking business. The results show that economic advantage added honour and recognition to those mothers. They can participate fully in the community activities and in decision-making. Our result also shows that life orientation of mother whose daughters are involved in human trafficking is based on what they can get and how they are to make use without considering the effects. Sometimes, they are negative or full of themselves and in other occasion have interest in other peoples' well-being. Their involvement in the communal activities depends on the profit they will make at the end.

It is presumed that the issue of mothers sending their daughters out for human trafficking has become a competition among some mothers. For some mothers, it has brought improvement in their business, help them to be able to maintain and train their children in schools, even brought employment to some youths as drivers of Busses bought by daughters involved in human trafficking. It has also brought development and civilization within and around some villages and Towns in Edo state.

The mothers who were receiving some benefits from their daughters working in Europe were proud over the whole situation. They took as a privilege. The mother of a victim expressed her joy thus:

My daughters journey has brought some improvement in my family. I have received the sum of 250,00 Euro from them. They have also sent me European clothes, phone set and many other items. I am very happy. Now I belong to women club. It is an association for women whose children are in overseas. I am second in command in that association.⁶⁴⁰

They went even forming association of mothers whose daughters are in Italy. During their gathering, their main focus is on how much each mother receives monthly from her daughters and other new objects sent by her daughter working in Italy. They make a lot of competition among themselves on the number of children each have sent out to be involved in such a business. The women as

mentioned in question 12b revealed this to us as we discussed with her. The reasons while many mothers desire to send their daughters to human trafficking are the attachment to hard currency and attachment to material things.

6.4.6 Positive and negative significance of mothers encouraging their daughters to travel

It has on the other hand stained Edo land. Each girl that travels to Italy is looked on as a prostitute. Such stigma has kept most girls today from getting married and it has brought about family ostracization. One of the crucial ways to remedy this malady is by trying to change the mentality of the mothers and by encouraging them to find an alternative for their living. The mothers should also be convinced not to lay much emphasis on money and the means of getting it by sending their daughters to human trafficking. They should be made to understand that they are destroying the future of their daughters. Moreover, the mothers should learn to be content with the little they have and avoid greediness.

6.5. Interpretation of the synthetic representation of the mothers' positive and negative linguistic expression of their life experiences

The format for the interpretation of the data collected from the mothers after the semi-structured interview with them was almost the same with victims' because the focus groups were organized like conversations, whereby the mothers were allowed to discuss their life experiences. The data gathered by the researcher during the focus group interview with the mothers has formed part of the comments after each session.

The responses to the interview were some of the materials needed to justify the reasons for the mentality of some mothers of the victims who strongly rely on what their daughters can do and earn a living for them.

The role of African rural women represents a general view of every woman in the African culture. An African Professor from Zimbabwe painted a colourful picture of a rural woman as follows: "A coloured person, surrounded by young children, repeatedly pregnant, carrying a baby on her back and a pile of faggots or branches on her head, speaking a vernacular language, but not the official

language, unable to read or write, knowing very little about modern life and progress, possessing little or no money, to cover her family's basic needs, enjoying only limited access to social and medical services with a husband employed on a marginal job in the town and putting in only rare appearances at home or with a husband who spends his time drinking wine in the village."⁶⁴¹

Some of these women who send their daughters into human trafficking instead of guarding the lives of their children, providing for their needs and caring for them, use them as a means to achieve their personal gratification. Rural women who are suppose to play their maternal roles by educating and training their children in their families' rather neglect them, by encourage them to give themselves to human trafficking because of economic gains.

6.5.1. Positive social significance of human trafficking on mothers whose daughters involved in it

The results obtained from mothers of the victims of human trafficking have shown that the standard of living continues to deteriorate especially for the single mothers while non-singled mother's living standard have improved. It is from the results about the positive and negative significance on mothers that we can conclude whether the mothers' expectations were achieved or not for sending their daughters into trafficking.

It is evidenced that the mothers are extremely happy if their daughters are able to assist them financially for the progress of the family. This could be explained by the fact that the female-child has more responsibility in the family than the male-child. The success of a girl in the destination country is celebrated with ceremony. This signifies that the mothers' economic improvement could enable them to talk boldly and be recognized in the village. They have a high level in inter-personal relationships with the community members as well as involving in a social network. The combination of these two factors: new relationships and social network show that they cooperate positively with each other. The effect is that the entire village members in turn show respect, appreciate their worth and assign them responsibility. This shows that respect is awarded to influential people and wealth opens the door for individual participation in the social events.

The table below shows the positive linguistic expressions of mothers whose daughters are involved in human trafficking and their meaning. Among mothers whose daughters have succeeded in human trafficking, they feel proud for having been lifted from their low status. They begin to live a comfortable and competitive life. The above statements show that some mothers achieved their aim for encouraging their daughters to human trafficking, whereas some mothers were disappointed because their aims were not achieved as we can see later.

Mothers social background: Many of the mothers are economically up-lifted and are more active in the community affairs. They are more recognized, respected and appreciated also at different levels. There are also some negative effects of human trafficking on mothers whose daughters are engaged in human trafficking. The mother of the victims presumed that their daughters' involvement in the business will enable them to break through the poverty in their family, but when things did not turn out well they become disappointed. It signifies that without sending their daughters to trafficking, they have no voice in their community affairs. Some mothers stated involving our daughters to trafficking made our life positively changed completely.

Motivation: Apart from the economic betterment some mothers enjoy, they also feel proud of themselves that they can now partake in the community decision-making. For the mothers it signifies that Edo culture lay much emphasis on female-child financial contribution for their family. The poverty in the family means that female-child must endeavour to support the family economically. They must also dedicate themselves for the well-fare of their family.

Expectation: The mothers expect material success and family development from their daughters who are involved in trafficking. For the mothers, it is a means of opening doors for them, making the mothers be respected in their village, have self worth and participate in social affairs within the community. It also means that they will be assigned responsibility.

Table 11. *Synthetic representation of the positive linguistics expression of the mothers experiences.*

Contents	Positive linguistic expression	Significance
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Mothers Social background	Economic improvement, business up-date, improvement in the family economic condition, positive material turn-over, acquisition of land and cars	Quick improvement in the social living, immediate restructuring in rural request, subjection of the voiceless
Motivation	Financial gain, better life, assume responsibility, decision-taking, proud of self	Cultural demand on female-child financial contribution, female-child as role model, pursuit of future progress
Expectation	Material success, improvement in business, development in family, content of daughter, bold to talk in village, belong to women club	Wealth opens door for individual participation in the social participation and self-worth/value, effective responsibility
Mothers' knowledge about human trafficking	Quick money, "vita bella" wealth, responsibility, white husband, travel, comfortable life	Coping with life's demand, self integration, cultivating positive thinking, able to bear the social discrimination among individual groups
Perception of destination country	Good job, high salary, bright future, marriage, freedom, hard currency, material benefit, group leader, self-worth, acceptance	Centre of attraction, strong personal decision-making/taking, equal right
Mothers' reaction towards the victim as returned home	Happy reception, party/celebration, new life, progress, comfortable house, wealth, high status, good recognition in the village, respected	No knowledge is a waste, life teaches, no permanent condition, self control
Community attitude, towards mothers whose daughters are involved in human trafficking.	High regard, respected, many friends, appreciated, giving responsibility, attracted and win friends, model for others, village development	Respect is awarded to influential, togetherness motivates, joint project brings progress
The assessment of the experiences of mothers whose daughters were involved in human trafficking.	Preserve human person, self-esteem, be productive, hard-working, appreciative, carefulness, life-teaches, attend school, family planning, speak out, avoid bad friends, self effort, self-worth, be content, avoid unnecessary comparism, avoid greediness	Dialogue, harmonious living promotes self-worth, communal participation, equality, partnership

Mothers' knowledge about human trafficking: Some mothers have the notion that it is only by sending their daughters to trafficking that they can get rich-quick, enjoy better life, be able to travel overseas because their daughter marry a white man. Some mothers prefer living a comfortable life through the effort of

their daughters because they believe that their daughters must carry the burden of their family. The above notion signifies for some mothers that they are able to cope with life's demand and be able to bear the social discrimination which arises from different groups. The mothers idea of human trafficking as means of getting quick money has made most of them to be perpetual lazy, thereby waiting for the goodies from their daughters in destination country.

Perception of destination country: majority of mothers strongly believe that sending their daughters overseas will not only bring for them bright future, hard currency and white man in-law but will also make them have self-worth and be appreciated by all. For such mothers it signifies raising them to be the centre of attraction and having equal rights with the rest of people around them. It means also an avenue for material benefit.

Mothers' reaction towards the victim as they return home: some mother expressed that they will celebrate for their daughters on their returning home due to some benefits they received from them and how their involving in human trafficking has made them to be recognized in their community through their financial contribution. There are other things which will make them receive them well like making them to live in a comfortable house and enjoy a new life. The experience signifies for the mothers that there is no permanent condition in life, there is no knowledge that is a waste and life teaches.

Community attitude towards mothers whose daughter involve in human trafficking: The report shows that some mothers who send their daughters to trafficking are highly respected, they have many friends, are appreciated for their efforts. They are giving responsibilities in the community. They become models for others mothers who are desiring to send their daughters to it. They are also involved in the community development and their ideas will be valued and are accepted. This signifies that respect is awarded to influential people. Sometimes, people do not ask the sources of wealth before desiring for it as one can see in the lives of some mothers.

The assessment of the experiences of mothers whose daughters are involved in human trafficking: The result shows that some mothers emphasized hard-work, family planning, avoidance of bad friends and unnecessary competition, avoidance of greediness and being careful with ones life. The mothers were

fixed on dialogue and harmonious living both in the family and community. It signifies that self worth equality will be promoted if there is communal participation.

6.5.2. Negative social significance of human trafficking on mothers whose daughters involved in it

The mother of the victims presumed that their daughters' involvement in the business will enable them to break through the poverty in their family but when things did not turn out well they become disappointed. There are mothers who claimed that they were not aware of the risks involved in encouraging their daughters into the business. They were ignorant of the issue. Some mothers also said that it was due to lack of cooperation on the part of their husband that forced them to encourage their daughter into the business for the family financial assistance. They blame all around them. Many mothers were disappointed because their aim was not achieved and their daughters were destroyed physically and psychologically. Such mothers are humiliated, rejected and isolated within the village. They become outsiders and stigmatized. The experience signifies that they remain in grass-root poverty and life has become meaningless for them as well. No self worth. In a way, human trafficking has not solved the economic problem of many of the mothers as expected. They still remain in abject poverty.

Mothers social background: our report shows that social background of mothers are negatively affected due to their cultural differences, large family marital status in crisis, unbearable family condition, lack of cooperation on the side of their husbands and lack of proper job opportunity. This means that that mothers are powerless, they are falling in societal expectation, social incompetence and social withdrawal. The withdrawal attitude leads some mothers to cut away from every relationships they had before as a result of their daughters engaged in human trafficking.

Motivation: our result also shows that some mothers of victims who expected their daughters financial contribution through human trafficking were disappointed. Formerly, they place high level of trust on traffickers without knowing it was false promise and lies. This show that those mothers knew they

were taking a risk. For the mother it signifies exposing their daughters to danger, and submission to the will of the traffickers. It is due to lack of social recognition and an avenue to break the bridge of socio-economic situation in their family.

Table 12. *Synthetic representation of the negative linguistics expression of mothers experiences*

Contents	Negative linguistic expression	Significance
Mothers Social background	Cultural differences, divorce, low status, large family marital status in crisis, negative cultural restrictions, unbearable family condition, lack of co-operation on the side of husband, teachers high demand, illiterate, petty-trading	Powerlessness, suppression. Unable to tackle certain human needs because of uncomfortable life situation, withdrawal, over demand
Motivation	Daughter's financial contribution, fast money, high level of trust on traffickers, poor family bond, hidden identity, lying, risk-taking, worry about meeting up with life's demand, false job promise, greediness, mentality/culture	Exposed to danger, breaking the bridge of social/economic poverty, self-submissiveness, lack of social recognition
Expectation	Material gain, money, ready for any available job, false promise, Europe as paradise, "vita bella" family improvement, women club, disappointment, shame, misled, deceived, fear to report, threaten, prostitution, bad image	Disposed to welcome any uncomfortable situation for the welfare of others, self donation, bearing with long suffering and humiliation
Mothers' knowledge about human trafficking	Europe as paradise, false impression, aware of the risk, Sickness, pressure on daughter, lying, unsuccessful, blame others, laziness, quick money, lack of contact	Accusation of others for been misled, success depend on destiny, afraid of loss, to acquire wealth there is no waste of time
Perception of destination country	Europe as paradise, comparism among mothers, daughters cross-over calls for celebration, alcoholic, comfortable life, illiterate, docile to instructions	High expectation on daughter, my survival depend on level of my daughter's progress, any obstacle for success must be broken
Mothers' reaction towards the victim as returned home	Good home-reception, cold reception, abandonment, starvation, heart-breaking, dead-husband, self destruction, killed, lack of freedom, no communication, penniless, laughing stock, police arrest, wasted life, rejection, isolation, pretence	Particular hatred for voiceless, subjection, reminder of painful life events, return to grass-root poverty, disrupted family progress
Community attitude/reaction		No regard for outsiders,

towards mothers whose daughters are involved in human trafficking.	Greediness, stigma, isolation, laughing stock, voiceless, abandonment	become an object for discussion, people pointing fingers on damaged family
The assessment of the experiences of mothers whose daughters were involved in human trafficking.	Lack of trust, lack of courage, miserable, aggressive, self-blame, loneliness, defensiveness	Reluctant to move about, no participation in social activities, shame of being confronted, no regard of any sort in the village, life becomes meaningless

Expectation: Nothing could be more harmful than not achieving ones expectation in life. Our result show that some mothers presumed that Europe is Paradise without knowing that they were presented false picture of Europe and the nature of life and job available there. When some mothers discovered the real stories, they felt disappointed, misled, deceived. The sad aspect of the result is that some mothers fear to report the case to the authority to avoid being threaten by the traffickers. It signifies that some mothers are disposed to accept any situation they find themselves for the welfare of others. They are ready also to donate themselves even at the point of being a victim and accept long suffering and humiliation for the progress of their family.

Mothers knowledge about human trafficking: Our result shows that some mothers presume Europe to be Paradise, there is an opportunity to gain money easily in Europe. Later, they discovered that it is wrong impression. They became away that they were putting pressure on their daughters. They begin to blame themselves and others for misleading them.

Perception of destination country: There is no doubt there is a comparison between some mothers whose daughter travel to Europe because they presume Europe as Paradise. They celebrate as soon as their daughters cross-over the border, they expect goodies from Europe and are ready to live a comfortable life. For such mothers, their survival depends on the level of their daughters progress. It signifies those mothers terminate any obstacle that will hinder their daughters progress. Some of them go to native doctors asking for voodoo ritual over their daughters in Europe.

Mothers reaction towards the victim as returned home: The result from our

study shows that very few mothers gave their daughters warm reception as they came back home. The highest number of mothers gave their daughters cold reception. Most of the mothers abandoned their daughters, isolated, rejected even starved them to death. They felt that their daughters wasted their lives without any concrete financial turn-over. It made some mothers to be the laughing stock in the community. Such attitudes of some mothers signify that sending their daughters to trafficking reminded them of their prior situation in life, instead of them to progress like the rest of other families, they remain in their poverty.

Community attitude/reaction towards mothers whose daughters are involved in human trafficking: Human trafficking is seen in Edo State as a negative events and the society reacts negatively towards the mothers whose daughters involve in it. Some mothers suffer much psychologically because of this negative reaction from the society. Such mothers are stigmatized, isolated and laughing stock in the community. It signifies that they become the object for discussion and people point fingers at their family as a damaged and dirty family. The reaction prevents their daughters from getting marriage and associating with others.

The assessment of the experiences of mothers whose daughters were involved in human trafficking: Our result shows that mothers whose daughters involved in human trafficking lack trust on those around them. They also lack courage to reach out to others due to the bad image of sending their daughters to trafficking that it has created for them. They are miserable with their lives they blame themselves for their action and feel lonely because nobody will desire to have contact with them. These create an attitude of reluctance to move about and identify themselves with others. They also lack interest in the community activities because they feel ashamed of confrontation. All these contribute to lack of interest in the community activities, and loss of identity. Human trafficking has consequent negative psycho-social effects on mothers whose daughters were involved in it.

Conclusion

There is a large proportion of mothers whose daughters are involved in human

trafficking from Edo State. The reason behind such a great number might be because of *internal and external pressure* among the mothers coupled with *extreme poverty* in the family. Under such a terrible financial difficulty some mothers are forced to encourage their daughters to trafficking as the hope of sustaining their family economically.⁶⁴² The rapid increase of human trafficking in Edo State depends solely on the *mentality of mothers and the culture of competition* that has permitted its existence. One crucial way to remedy this social problem is by trying to change the mentality of the mothers and by encouraging them to find an alternative for their living. The mothers should also be convinced not to lay much emphasis on money and means of getting it this means not encouraging their daughters to human trafficking. They should be made to understand that they are destroying the future of their daughters. Moreover, the mothers should learn to be content with the little they have and avoid greediness.

CHAPTER SEVEN

THE RESULTS FROM THE VULNERABLE YOUTH

Vulnerable are young girls who are at risk to a particular problem. They are not abnormal but normal people like the rest of other young girls of their age-mates. They are vulnerable because of the degraded way of life they live in. They are facing difficult moments because they lack everything: they have no means to assure themselves a dignified life due to lack of job, social assistance to assure them their daily needs. The vulnerable youth might fall victim to human trafficking because of existential problems like social-cultural and social-economic lack in their life. The vulnerable have the ambition to travel like the rest of their age-mates to make quick money to resolve the existential problems facing them. They presume that by joining human trafficking their problems will be resolved and human trafficking is the only means for them to survive. They dispose themselves to travel despite the risks involved. They search for job, human dignity because their human dignity has been denied them. They have no hope, no future without a job. The vulnerable need a job to be able to earn a salary for living and assist their families. Without job the young girl involve in all kinds of atrocities like stealing and even joining human trafficking. They attach much emphasis on travelling to search for money, but their motive of getting quick money and the reality are different things.

The analysis of the information about the vulnerable youth who were nursing the ambition to join human trafficking depended on our findings on their expectations, perception, their behavioural transformation, environmental and cultural influence and their personality type. We also focused our attention to

what extent do ambition of the vulnerable youth, their family background, socio-economic status of their family, age, level of education of their parents influence their vulnerability to human trafficking. We investigated the attitude of the community members towards girls who desire to join human trafficking.

7.1. The Results of the characteristics of vulnerable interviewed

The objective of this paragraph was to investigate the ambition of the vulnerable youth and their disposition to travel. We also investigated the effects of desiring to join trafficking has on them. To achieve this aim, it is necessary to find a way of directing and convincing them to make a living rather than human trafficking and prostitution.

7.1.1. Social background of the vulnerable

In this section of our work, we paid particular attention to the above mentioned factors, for instance, the age, the state of origin, ethnicity, level of education and occupation, motivation, perception and expectation. Apart from the general economical and cultural influences, we also investigated the effects of peer-group and family pressure on their daughters which motivated them to become vulnerable to human trafficking.

7.1.1.1. The present age of the vulnerable youth

The major age at which the vulnerable youth desired to give themselves to human trafficking was between fifteen and twenty.⁶⁴³ This is a very critical period where a peer group has great influence in the life of their members. A large number of the vulnerable were between twenty-one and twenty-six years old reported their eagerness to follow their friends to travel outside the State for any available job.⁶⁴⁴ The few victims who were trafficked at twenty-seven and forty-five years old were terribly desperate because of their life situation. They desired to find a solution to their financial problem by any possible available means that is the reason they disposed themselves to be trafficked at a late age. They presumed that giving themselves to human trafficking will help solve their financial problem.

A 25-year-old girl took upon herself to travel to Italy to join her friend there to make money in order to help her family. The girl narrated that her family was not aware of her journey. She planned to inform them immediately when she reached Italy. The view of a 45-year-old lady expressed the opinion of almost all the vulnerable youth who nursed the ambition to give themselves to human trafficking. She said: “Whatever work available there I will do. If I get the same work like my friend, then I will do it provided I get the money for me and for my family.”⁶⁴⁵ According to her:

“I am happy to travel because I see people when they travel; they make money to help their people. So I want travel to make money like them and help my family. I want to use the money to help my family because I am not happy the way I see them suffering. I want to make them happy.”⁶⁴⁶

Below shows the present age of the vulnerable youths who desired to be trafficked.

Table 13. *Present age of the vulnerable youth*

Age	Number of Vulnerable	Per cent (%)
15-20	14	46.6%
21-26	12	40.0%
27-45	4	13.3%
Total	30	100%

7.1.1.2. The State of origin and ethnic group affiliation

The majority of the vulnerable youth interviewed came from Edo, followed by Delta, Ogun and few other ones came from Cross River, Ondo and Osun State. All the respondents have lived in Edo for so-many years that they claim to be Edos. A large proportion came from the following ethnic groups like Esan land, Yoruba, Urobho and Bini. Only a few vulnerable youth reported to be from Calabar, Etsako and Igbo. A girl did not want to reveal neither her State of origin nor her ethnicity. Her reason was that it was her private matter and nobody

should interfere in it. We interviewed girls from eight different ethnic groups. The result we collected showed that the majority of the vulnerable youth came from Esan land and Yoruba, while a few of them came from Urobho and Bini ethnic group. Yet they are the sacrificial lamb to bring about progress for others. Etsako, Calabar and Igbo ethnicity were scarcely represented. One major problem with the respondents was the inconsistency in identifying their ethnicity. Some of the vulnerable youth were reluctant to reveal their ethnic group because of fear of being identified. Later, they were able to respond to the question of ethnicity because of the confidentiality allotted to them during the interview. Although the respondents came from different ethnic groups they speak Edo and pidgin languages very well that they claimed to be Edos. Almost all the vulnerable youth narrated that their reasons for desiring to travel for the business as follow: Poor condition of living in the family, lack of job, lack of care by the government and lack of self worth in the village and among the peer group members who are already into human trafficking business.

Table 14. *The State of origin and Ethnic groups of vulnerable*

State	Number of Vulnerable	Ethnic group	Number of Vulnerable
Edo	17	Esan	12
Delta	7	Bini	3
Ogun	2	Etsako	2
Cross River	1	Urobho	7
Ondo	1	Yoruba	4
Osun	1	Calabar	1
Private	1	private	1
Total	30	Total	30

[7.1.1.3. Level of Education of the vulnerable \(School attended\)](#)

Although the system of education in Nigeria guaranteed primary education to be free for all the citizenry, but some of the vulnerable youth are less interested

in education. Their primary aim is in getting money to assist their family. The report gathered showed that the majority of the vulnerable youth did not have any formal education. Only a few of them were able to finish Secondary school education. Out of the majority who attended primary education, a few of them dropped out. Only one girl reported to be in school but did not mention the level.

The assessment of the level of education was difficult because both the parents and the vulnerable were not eager for education. Some vulnerable youth were not even aware whether their parents went to school or not. The view of a 16-year-old girl explained the opinion of rest of the girls in the same category. She reported: “I did not know about my father’s level of education. He died long ago. My mother did not go to school.”⁶⁴⁷ It is presumed that none of the parents of the vulnerable youth were able to acquire basic education. The report shows that education of their children was not their priority.

Another vulnerable girl of 20 years mentioned:

“I finished Junior Secondary School and I was unable to continue because my parents are dead.”⁶⁴⁸

There was no available job opportunity for the vulnerable girls, therefore, many of them desire to join human trafficking like the rest of their friends as a means of survival. A large proportion of the vulnerable reported idleness, a few of them mentioned having engaged themselves either in one particular business or the other and very few of them were learning Hair-making. Despite their efforts for survival, they were still unhappy. A majority of them expressed that they were unhappy in the job they were doing. A 15-year-old girl said: “I am learning Hair-dressing. I am not happy in the work.”⁶⁴⁹ The girls presumed that they can only survive like their age-mates only when they travel outside the country to make money in a quick way. Even if some of the girls help either of their parents in doing the petty-trading, they still believe that their destiny is to join the rest of girls in human trafficking. The peer-group has a major influence on youths. Some of the youths who are not involved in conventional activities and who are unpopular at school are at high risk to becoming victims of trafficking. The table below shows the educational level of the “vulnerable youth”.

Table 15. *Vulnerable level of Education*

Vulnerable level of Education	Number of Vulnerable	Per cent (%)
No formal Education	10	33.3%
Primary School Education	7	23.3%
Dropped-out	2	6.6%
Senior Secondary School Education	9	30.0%
University Education	1	3.3%
Still in School	1	3.3%
Total	30	100%

[7.1.1.4. The Vulnerable youths' family condition](#)

We gathered the report that most parents of the vulnerable girls did not attend any formal education. Our report showed that majority of their parents did not obtain any basic education within the Nation. Among the vulnerable girls a few of them had special cases. They claimed that they do not have either father or their mother and that life becomes more difficult and unbearable for them. One of the vulnerable girl has lost both parents and for that reason, she was unable to continue with her education due to financial problem. She stopped in the Junior Secondary School. She narrated that at the time of interview she was doing business in one of the Hotels in Benin-City. She presumed that involving in prostitution was the only source of survival. She also expressed that she does not derive joy in doing the business, it was out of necessity. She stated: “I do business in one of the Hotels in Benin-City. ...I am not happy because such a job does not give me joy.”⁶⁵⁰

Majority of the vulnerable reported that their fathers are farmers while their mothers are traders. Only a few parents are ordinary civil servants. The parents of the vulnerable girls belong to the lower class cadre in the Nigerian socio-economic class structure. A 22-year-old vulnerable girl narrated thus: “My parents are farmers. I sell vegetable in the market. I am not happy with the selling of vegetables.”⁶⁵¹ This shows that many of the vulnerable are from a low-

income generating background. There was a 19-year-old girl, who, because of financial problem in her family was unable to finish Secondary School education. She was jobless and there was no avenue to receive assistance for her family. She reported that her parents are no longer living together. Her father lives with another woman and her mother was the only person living and caring for them. In her statement: “I stopped in Senior Secondary School. My father is not living with my mother. My mother is a trader.”⁶⁵²

During the interview the vulnerable girls shared that it was out of pity for their families financial situation that motivated them to desire to be involved in human trafficking. They presumed that they could be of great help to them by involving themselves in human trafficking. For them, that was the only available remedy for their family to survive. Moreover, a majority of the vulnerable girls saw themselves in such a desperate and terrible situation and wanted to offer themselves for the welfare of the entire family.

Another reason expressed by the vulnerable girls for wanting to travel was to avoid the unbearable condition they live in. Many of them disclosed that it was an opportunity granted to them which they did not want to miss out on because of carelessness or delay. They strongly believed that their friends who are already in the business are enjoying life while they at home live in a desperate situation. It was noticed that a large proportion of the vulnerable girls received the support of their parents while a majority did not inform their parents before preparing for the journey. To obtain a clearer answer to the questions whether their parents were happy and whether their parents suggested travelling to them, we gathered the following responses from three different age groups:

A 25-year-old girl: “My parents will be happy to see me travelling to make money for them.”

A 20-year-old girl: “I did not tell my parents and I am not ready to tell them. They will know my where about when I send them money.”

24-year-old girl: “My mother would be very happy seeing me travelling. My father has no idea about it. I do not even want to tell my father because it will bring quarrelling between my parents.”⁶⁵³

A majority of the vulnerable girls were convinced by their friends to join them

in the business. Although most of them were nursing the interest of travelling before they contacted their friends. In their report only a few were convinced by their family members. It was unbelievable that some vulnerable girls can hide their future plans from their parents, only to let them be aware when the ordeal is already done. The statement from a girl of 27-year-old proved this: “I will not tell them. I will phone them when I am already in Italy.”⁶⁵⁴ The issue with human trafficking is its manner of secrecy on the part of the victims and the vulnerable. Many a time the girls might take a decision without the consent of their parents. They might inform them on reaching the destination country and when they have already started the business. As a matter of fact, the vulnerable girls never permit anybody to convince them of their decision to pursue wealth. One of the reasons they gave for not informing their parents is: “If my parents know they will not permit me. I will inform them later.”⁶⁵⁵

7.2. Vulnerable motivations for desiring to travel

The vulnerable reported of hoping for bright future as soon as they travel. Although a majority of the vulnerable are aware of the risk involved in the travel, still many girls have the ambition to join the business. Let us analyse the factors that motivated them to nurse the ambition to travel for the human trafficking business.

7.2.1. Reasons for travelling to destination country

Our investigation was based on the vulnerable motivating factors towards human trafficking. We gathered the information that almost all the vulnerable girls were aware of the phenomenon because information about it has fully diffused into all parts within the State. But still, they were clear in their decision-making. Their major reasons for wanting to be engaged in the act were as follows: Money, employment and poverty. A 20-year-old girl gave her reason for desiring to enter into the business as wanting to get money for the burial of her mother. She went further to say that she did not count on the risks provided she gets the money that will enable her to start preparing for the burial of her mother. She also emphasized that her father is a carpenter. Nothing comes out of his work and her mother must be buried according to the custom and tradition. In

her story she narrated thus:

My motive for travelling is to make money for the burial of my mother. ...I am not counting on the risk any longer. For me money is the first thing now. Without the money, I can not do any preparation of the ceremony.⁶⁵⁶

The information from the above mentioned 20-year-old girl shows how economic crisis in the family might lead someone to join human trafficking. Not only that, the societal demand motivates them as well. Some culture in Nigeria especially the Edo culture demands so-much from the sons and daughters whenever any of their parents dies. Such tremendous demand on the family makes the surviving ones to move out in pursuit of money to meet the expectations. Apart from that, there exists lots of unnecessary comparisons among women which instigate some of them to persuade their daughters to join human trafficking despite the circumstances and its effects.

Generally, getting a white man husband was not the main motive; rather they focused on the possibility of making money. In view of this, the opinion of a 20-year-old girl attested: "I am travelling because I want to make money and to help my parents live a better life."⁶⁵⁷ Another girl of 21-year-old added that she travels to make money and if along the way she gets a white man husband she will appreciate it too. The vulnerable girls were not consistent in their answers, Sometimes they change their former motives with another one. It shows how confused they were or might be or it might mean they did not want to reveal their actual reasons to avoid hindrances from others.

Many of the vulnerable girls presumed that it was their responsibility to train their sibling in the school and to contribute to the up-keep of their family. In line with that, the majority of them did not receive any formal education or were unable to finish schooling due to financial problem. They preferred offering themselves as victims of human trafficking for the welfare of their entire family. Most of them commented: "I am the first child of my mother and I still have five siblings I will train. As I was not able to go to school, I would like them to study well."⁶⁵⁸ Their adage goes: "I suffered. I do not want them to suffer as I did." This is one of the major reasons the girls gave that made them enter into human trafficking. It is out of pity for the family members and to render economic

assistance to their family that motivates them to travel out.

Further on that a 20-year-old vulnerable also contributed:

I am travelling due to poverty in my parents' house. We can not find food to eat, no money to buy medicine if somebody is sick and my younger ones are not going to school because there is no money to pay for the school fees and school materials.⁶⁵⁹

Despite the fact that many girls desire to travel out to get quick money, there are still some industrious girls who do not wish to leave neither the State nor the country like the rest of their age-mates. The report from a 22-year-old girl shows that there are some girls who want to do their studies in Nigeria. At the time of the investigation, a vulnerable girl stated: "I am not preparing to make a journey. I am not in any mode preparing to make a journey."⁶⁶⁰ Although some of her friends are convincing her to join them to travel, she insisted on finishing her studies in Nigeria and getting a handiwork job before planning to travel. Her opinion was fully supported by her parents. Another reason the same girl gave was that there are series of new articles concerning girls who have travelled out. The impression people have about girls who have travelled goes thus:

"...people say that girls travel out only for prostitution. Those girls that have travelled out have no good reputation in the village again and no man can marry them again."⁶⁶¹

The information received from the questions like whether they would like to have a white man husband.... The responses we got from 22 and 29-year-old girls were:

Yes. I would like to get an *oyibo* husband.⁶⁶² If I get *oyibo* husband I will get enough money. I can be able to train my brothers in the school. Then my mother that has no food to eat will then have more than enough to eat. I will buy a Machine (*Okada*) for my father which he will be using to convey people to different places. He will be getting money from there to maintain the house too.

"I do not want to have a white man husband. I am travelling only to get the money and come back and settle in Nigeria."⁶⁶³

Three other girls of 29, 24 and 22-year-old reported on the same issue as follows:

“Yes. Many of my school friends have travelled outside and came back rich. Now they are based in Nigeria doing one business or the other.”

“No. I do not know anybody working outside the country. Those people working outside do not associate with us at home. They hide themselves from us because they believe we will beg them for something.”

“Yes. My friend travelled but did not come back. She was killed and buried in Libya.”⁶⁶⁴

7.2.2. Vulnerable girl knowledge of Trafficking

Many of the girls did not deny the fact that they have heard stories of human trafficking but they never believed that the stories were true. A large proportion of the vulnerable girls doubted the reality of human trafficking. A majority of the girls were aware of the risks on the road and in the place of work in the destination country while a few pretended not to be aware of the risks and danger along the road and in the place of work. A majority of the vulnerable insisted on travelling despite the dangers on the routes. A statement from a 16-year-old girl demonstrated the attitude and opinion of some girls towards the issue. A girl in particular strongly believed that she will succeed even if other girls encounter dangers and obstacles on their way, her own will be different. She assured: “...I still want to travel despite the risks. Nothing will happen to me.”⁶⁶⁵

Another aspect of motivation the vulnerable girls shared was to obtain job as prostitutes, baby-sitter, domestic worker, hairdressing, sales-girl, and dancing. They were ready to accept any available job offered to them in the destination country provided they leave the present environment and earn a reasonable amount of money.

Another vulnerable girl also narrated why she desired to join human trafficking despite a series of stories she has already heard from her friends about the business. She said, having heard many stories about human trafficking, I have never believed they are real until her friend convinced her to join them

travel to Abuja in Nigeria where they render service to the Alhajjis.⁶⁶⁶ In her statement she said: “I have no idea of what type of job the girls were doing. My friend told me that I will join her do *Runs* in Abuja if I reach there.”⁶⁶⁷ Because many vulnerable girls are living in such a desperate condition, they welcome any idea of travelling elsewhere from their friends without deciding on the effects.

A large proportion of the girls claimed not having seen or had any contact with anybody who came back after having travelled outside the State for human trafficking. A majority of them boldly narrated how they got the information and why they started nurturing the desire to travel like their friends. Out of the thirty girls interrogated only one girl strongly insisted on staying in Nigeria for her studies despite the pressure from her friends to join in the business.

7.2.3. Work expectation in destination country

The issue of the vulnerable girl’s job expectation in the destination was discussed with them. At first, the girls were asked whether they have heard about human trafficking, whether the stories were true, whether they were sure of the decision they have made, whether they were aware of the nature of the job they were to do and the risks involved in the work? The reply we received showed that the vulnerable girls were convinced of the decision they made. A large proportion of the girls were aware of the nature of the job they were to do in the destination country. Even if their traffickers gave them an opportunity to decide well before accepting to travel, they were fully convinced to join in the business. The opinion of a 20-year-old girl expressed the readiness of other girls for travelling. She stated:

My parents are not the ones suggesting to me for the journey. It is between me and my boy-friend. She continues: My friend told me that when I reach Spain I will be working as a Baby-sitter in a white man’s house. At the end of the month, the man will pay me very well.⁶⁶⁸

Another 20-year-old girl noted that she was not aware of the nature of job she will do as she was preparing to travel to America. She gave the impression that the plan came from her friend who plans for her journey assuring her of a better life in America. According to her:

I do not know the kind of job I will do there in America. It is when I reach there then, I will be sure into which job to fix myself in. My friends told me that if I reach America whatever I want I will see it there. They also told me that enjoyment is on that side of the world.⁶⁶⁹

Obviously, many of the vulnerable girls have been nurturing the desire to be involved in human trafficking, together with constant pressure from their friends who were already in the business. Majority of them have purposely decided to work as prostitutes as evidenced by a 19-year-old girl who shared her motive for travelling to Italy in this way:

My friend told me that when I reach Italy, I will be servicing men in their homes and they will be paying me good amount of money.” She continued “...I only mind my own job. ...the girls do not tell us the truth when they come home.⁶⁷⁰

7.2.4. Perception of destination Country

The “Vulnerable girls” were asked about their notion about the destination country and why they desire making such journey. We based our question on the following: Do you know anybody who came back from outside the country? Are you aware that many girls die along the routes and during the process of doing the work? Would you be happy making money very fast? Are you travelling alone or in groups? Are you happy to make the journey? Are you aware that your trafficker might oblige you to take an oath as a sign of initiation before travelling?

Some vulnerable girls expressed the perception they have about the destination country. Almost all the vulnerable believed that they will succeed in the destination country by getting a decent and well paid job. Their friends also convinced them that the jobs were already waiting for them and less labour is required to fulfil the jobs.

A 20-year-old girl narrated:

“I see nothing bad in being a prostitute. When I do not have any help, no money to eat, no hope of getting the basic needs of life I can dispose myself to whatever that comes. She went further: “...my friend is the person who initiated the idea in me and he is the person preparing my documents for the journey too. He said that I would

re-pay him the money when I reach Italy. I accepted provided I leave this country where I do not have any job” She continued: ...I know there are risks along the road to the destination country and in places of work. I wouldn’t mind provided I get the money. There is nothing one could do in this world without lots of risks. It depends on how one plays the game. For me I will escape through.”⁶⁷¹

It has been always very difficult to make the vulnerable to change their mind after they might have decided to follow the traffickers. As soon as the vulnerable girl accepts to make the journey, the traffickers follow them up with series of gifts and un-ending promises. Sometimes, the traffickers will be monitoring their movement and in some cases restrict their contact with their relations and other friends whom the traffickers believe might influence them from travelling as planned.

The vulnerable girls have high rate of trust on their traffickers believing the promises made to them will come true. The traffickers have a sweet language to convince the vulnerable to accept the offer presented to them. The main issue is that the traffickers know the families and individuals who are living in extraordinary poverty. It is to those people the traffickers go with promises of foreign jobs. Out of pressure and curiosity the members of those families will happily embrace the promise of bright future which is about to reach them. The statement made by a 25-year-old vulnerable showed the level of trust some parents have for people who promise their family a bright future. It goes thus:

The Uncle has suggested about travelling to me. My Uncle is the person preparing the documents for me. He has already finished getting them ready. I will travel next week to Italy. My parent and my Uncle are encouraging me to travel.⁶⁷²

7.3. Community attitude to “vulnerable youth” who desire to join human trafficking

A majority of vulnerable girls declared that their decision was clear to them. They presumed that human trafficking is a very lucrative job. They reluctantly refused to accept the evil of human trafficking and its risks. Some of the vulnerable have such a strong will that they are no-longer ready to listen to any advice. Many a time, friends of the vulnerable who are already in the business

visit the home with cars and lots of money, make it attractive to those at home and become their model. As soon as the vulnerable has decided to join the business, she will not listen to whatever the community members are saying about them regarding their action. All their intention is how to travel and make money very fast. They equally believe that, it is only the rich people who are respected in the villages. So, they desire to belong to the respectful ones in the village. The question regarding the opinion of the community concerning the vulnerable girls was asked and a majority of the answers we got came from girls from different age groups. Their opinions were as follows:

A 25-year-old girl reported:

I wouldn't mind what the community is saying about me. I am not the only girl travelling or have travelled. The community will stop talking when they see me coming home with cars and huge amount of money then they will begin to respect me.

Another 22-year-old girl contributed:

"I wouldn't give the members of the community an opportunity, or the chance to have any thing to say against me and my family. For now, I have not heard them saying anything against me."⁶⁷³

A 20-year-old girl still commented:

Whatever people say about me is behind me. It does not concern me. All that matters for me now is money for my mother's burial.⁶⁷⁴

A 16-year-old girl also stated:

They do not care for the poor in their midst. I am not concerned with what the community members say about me. I use my life how I like for the welfare of my family.⁶⁷⁵

Within the community, the vulnerable girls are sometimes the main object for discussion. Because of that, some girls hide their plans of travelling from the entire community members. Still a majority of the girls with a dead conscience

do not bother about whatever the people are saying about them. Their main focus is the opportunity to get money and make it very fast like other girls in Europe without minding the effects. There was also some information regarding girls losing their lives during the process of pursuing money. The problem is that many girls never believe that human trafficking is real, despite the public awareness program on the evil of human trafficking and prostitution which has today reached to the remotest places in Nigeria especially in Edo State.

7.3.1. Vulnerable girl assessment of the home community

The “vulnerable girls” are very bitter about their condition of life in their different villages. They emphasized that both the local government and the state government have no regard for their future generation. Some vulnerable girls enumerated some areas of their great annoyance like too much gossip among the community members. They emphasized that some community members are stingy, there is no regard for the girls, no mutual understanding, there is no proper plan for the good of the girls living in the village and people living in the village are not generous. Among them was a 22-year-old girl who made a statement to confirm the above comments:

There is nothing good I have seen in the lives of my community members. They do not care if a poor girl lives in their midst or not. They carry their big cars around looking for girls they will send for Italy to do business for them.⁶⁷⁶

A majority of the vulnerable reported that, it is the language of money people speak in the villages where they live. Any poor person living among the rich people has no voice, not valued or regarded as person due to poverty. Some mothers, experience daily discrimination in their community because of encouraging their daughters to join in human trafficking to enable them have a voice among their associates.

A 29-year-old girl’s report attests to this:

“I do not associate with the community members because in my community it is money that speaks. Anybody without money has no voice. So, my family has no money. I stay aside from them. There is nothing good I have seen in the lives of my community members. The people do not regard the poor like me and I do not find

my place among them. They should have a heart for the poor and help them at least for their daily feeding or help the poor to start helping themselves, not always coming home and giving them 100 Naira to buy bread.”⁶⁷⁷

Furthermore, the vulnerable girls were strongly blaming the members of their village as the cause of their financial poor condition because there is no avenue for an income generating project for the youths within the locality. The girls expressed their annoyance to live in such a terrible condition. Due to their terrible condition, they engage in all sorts of crime to acquire wealth and live high. Two particular girls were advising parents to try as much as possible to train their children in school and not waiting for the greener pastures from Europe which sometimes does not end well. They also advised girls to focus either in school or in professional work which will make them to be productive in future. Equally, they encouraged the community members to learn how to share in people’s joys and sorrows. For those girls who still desire to travel, this was the advice to them together with their parents especially mothers who force their daughters into the trade: The contributions from a 22 and 20-year-old vulnerable girls are

“I would begin with *girls living in my community*: To the girls I say let them take their studies serious. Not to engage themselves in sexual activities that most often might lead them to having unwanted pregnancy. They should avoid taking wrong advice from people that will take them outside the country for prostitution. *To the parents*: parents try to give advice to your children especially the girls among them. Try to make provision for your children’s education and empower the girl-child. Despite the hardship in the country, put your girl-child in the school, provide their school needs and assist them financially. After doing all these things, it would be very hard to see a girl-child longing to leave the country in search of greener pastures abroad.”⁶⁷⁸

The only thing I can say about my *community members* is this: they should learn how to share in peoples’ joys and sorrows. The gap between the poor and the rich is quit large. It would do the members well when they learn to come together and share their experiences so that certain issues might be re-solved before it is too late. ⁶⁷⁹

All the vulnerable bitterly expressed their annoyance over their living condition in their villages. They see themselves wasting their youth

unproductively. Neither the government nor the village authority has any programme for them. There is no fabric, no industry, and no motivation and so on. They feel disappointed in life and they blame all those around them. Due to the poor situation they are living in and there is no hope for their future, they are attracted by the way those already in human trafficking exhibit their wealth. They are now forced to join in the evil business. Those people become their model and they desire to become like them. In no distant time they seek information on how to join the business of human trafficking in order to make quick money like the rest of their mates. They are prepared to make the money no matter what it might cost them. For instance, one of them earlier mentioned that she will use what she has to get money. In one occasion, a 25-year-old vulnerable stated that even if the community has started suspecting her because of the way she appears and talks recently about money she does not care what they say. The same girl reported: “I do not mind what the members of the community are talking about me. I tell them to mind their own business. It is my life and I do what I want with it.”⁶⁸⁰

When a girl has decided to join the human trafficking business, the tendency is that she has sold her conscience and she is ready to do whatever comes to her mind without thinking what people around may hear and say. For such group of girls, marriage is no longer in their agenda because all their attention is how to get money. They can no longer be under the control of a man. Their focus is achieving money within a space of time and nothing interests them again in life apart from “money business.”

7.3.2. Positive and negative perception of the vulnerable girl of human trafficking

There are vulnerable youth who emphasized that human trafficking is the major avenue for their progress in life especially in the economic improvement of their family. Seeing those who have made it through human trafficking and how village people respect them, make many youth to join the trade despite the risks. The ambition to travel signifies for the vulnerable youth a motivating force for a bright future. A majority of the youths willingly offer themselves for the well-being of their family members provided they come out of their poverty. For

them, hard currency is what makes someone valued and recognized among the villagers. According to the vulnerable, the quick money gained from human trafficking will bring them recognition, prestige and make them have a sense of belonging in the village. It will also reduce the rate of discrimination they go through in the village. Furthermore, they will have equal rights in the community decision-making.

The negative perception: The report showed that some vulnerable youth despite the eagerness to join in the trade have some negative perception about the phenomenon and the nature of job involved. According to some of the testimonies, those involved in trafficking live the life of slavery and are in bondage. They see themselves as worthless if they are unable to fulfil their responsibility in the family by not providing the financial assistance. The community members' have no regard for any girl or woman who desire to join human trafficking. The term “*ashawo*” or professional prostitute is commonly applied to suspected girl. Such attribute makes the vulnerable youth to live in isolation and exclude her from friends. It is very difficult to remove the stigma.

7.4. The Interpretation of different variables that affect vulnerable girl's reality and their experiences

We discuss some different variables that affect vulnerable reality and their experiences as they desire to join human trafficking and prostitution. These variables not only create problem for them but also affect their life and instil in them the desire to be vulnerable to human trafficking and prostitution. Let us take a brief look at some of these problem which not only affect them but the whole society.

7.4.1. The cultural perspective

Age: Our findings revealed that the youth⁶⁸¹ age which is suppose to be the age of hope, of promise, of enthusiasm and ideas, has turned to be for some people: an age of pains and misery. A majority of youths live in rural areas while some live in urban areas. Generally, youths encounter endless problems like socio-economic problems, religious and cultural problems. These problems affect their life and instil in them the desire to be vulnerable to human trafficking. Let us

now take a brief look at different problems which not only affect them but the whole society.

The economic problems: The economic situation is a major contribution to the spread of different youths' problems in Nigeria especially in Edo State. It is true that every human being wants a good house, comfortable furniture and the necessary electrical appliances. Those material things which support life and enable us to serve others better are not sinful to have and in most cases they are not available. The problem arises when we want to achieve them by any means. Many youth desire to fall victims of human trafficking to become rich at once despite the risks involved.

These economic problems are both internal which is caused because of irresponsibility in many sectors of work like corruption among the works and some leaders, lack of quality education and low standard of technology among the citizens themselves. The external causes include the fact that there is no economic independence as regard the marketing of her products. The prices of her products are controlled by the external power in the international markets. It is a reality that developing countries have less control over their products. The products and other raw material which could raise the economy of the country are sold at a very low price in the international market. Consequently, those who are more affected are the young people. This reality affects an average Nigerian especially the girls in many ways. The poor economic situation of Nigeria touches the future life of the youths and their families in villages and towns. Many parents, especially some mothers, live in a state of hopelessness and misery. The consequences of such a terrible situation are that many girls become victims of human trafficking.

Let us look at other problems that make girls vulnerable to human trafficking.

[7.4.2. The structural perspective](#)

The family problems: Every human person has the need of an authentic family, it is his/her desire to grow to maturity in every aspects of life, which includes physical, psychological and spiritual.⁶⁸² However, the family is a place where an individual feels he/she belongs, where his/her relationships with parents, relatives, and acquaintances are strengthened. "It is in the family that the youths

receive love and affection, support in their life and feel a sense of relief.”⁶⁸³ In an African context, the family is conceived as a large body of persons, united, protected, sharing and caring for each other. Therefore, the family is a social institution which holds unbreakable bonds among its members.⁶⁸⁴

Apart from the above family values, unfortunately, today’s Nigerian families especially some families headed by single mothers are in crisis mostly in Edo State because of weakness in the culture, subsequent changes in lifestyle in the communities coupled with economic hardships. The once established system of responsible parenthood in the communities has disintegrated. As a result, child and youth upbringing has been left in the hands of teachers and institutes of learning. At family level, this task has been left in the hands of mothers who most often lack the time for responsible parenting. Conflicts among spouses, divorce and separation, broken marriages and single parent have an adverse effect on the youths’ upbringing. The consequences of this situation are youths engaging themselves in promiscuity, some runaway from homes, while some involve in human trafficking because they find themselves in the absence of an authentic family. Poverty also contributes to difficulties in the family. The indication of poverty is seen in the home. Many households are not self-sufficient in terms of food, payment for health treatment, shelter, different tasks and other indirect cost related to family life.⁶⁸⁵ As a result, some parents especially the mothers send their children out to get money for the maintenance of the family. Family problems bring a big crisis today among the youth. As a consequence, most of the youth desire to join human trafficking to assist their families financially.

[7.4.3. Socialization of values and Norms](#)

Social Problems: Man is the Master of all creatures. Human dignity guarantees the sense of life and responsibility for the individuals to use his/her resources while freely socializing with others. On the contrary, the secular World of consumerism presents negative attitudes in front of the youths.⁶⁸⁶ The society does not present values that might help the youth who are in search of their identity and place in the society. Consequently, Edo State youth like any youth in Nigeria lack individual accompaniments in the society to help them integrate

the new elements coming from different changes brought by the secular society.⁶⁸⁷ This reality creates a number of problems like drug and drug abuse and many girls among them run into human trafficking and prostitution. One of the crises the youth expressed was the sexuality problems. The youth are seeking their identity, so they need to be seen as growing persons by having friends of the opposite sex thinking that they are now adult persons. The result in Edo State is that many girls lose their future when they desire to engage in human trafficking.

Having interpreted some of the youths' problems above which encourages them to desire to enter into human trafficking, we affirm that the changes in modern society brought about by high technology, contributed a great deal to the crisis which the youth have to bear. This change in the society is also one of the causes for the weakening of Christian moral values, breaking of African values which held the youths' moral life together. Because our society has lost most of her essential values the result is many youth desiring to be involved in human trafficking and other social vices.

Religious problems: Unfortunately, today's youth encounter several problems because they do not get a chance to participate actively in the Church. This reality creates frustration for some youth and as a result they search for a refuge elsewhere.

All the above problems of the youth we have interpreted find their roots causes because of the rapid and radical changes in the modern society like cultural crisis, identity crisis, spiritual and moral crisis, financial crisis.

[7.4.4. Educational level and occupation](#)

Job and unemployment: the problem of jobs and unemployment in Nigeria basically in Edo State has a great impact mostly on the youth. A small number of youth are employed in the civil service and in the private sectors. They receive inadequate salaries and wages. Job crisis and unemployment has a negative effect on the life of the youth. Some get confused, frustrated, discouraged because their parents do not afford to pay for their school fees, health services, transport and other needs. This is a sufficient reason for some youths to engage in an immoral life like theft, armed robbery, drug and human trafficking.⁶⁸⁸ The

increase of job crisis and unemployment is an alarming problem. It is not only contributing to the growth of poverty but also threatening the existing peace both for the youth and the entire society.

Education: Proper and qualified education is one of the means to permit people to acquire knowledge which enable them to reach goals for the individual's life. The United Nations Development Programme (UNDP) states that any society can only continue getting its development through its people who are qualified.⁶⁸⁹ Education aims to prepare the youth to choose wisely a specific way of life. Our findings show that Nigeria's education system is in a dilemma, the number of pupils surpasses that of teachers with poor environments and poorly equipped classrooms. Ada Okau confirms the statement that the lack of qualitative education as reflected in the Nigeria's poor performance in literacy and school enrolment is a primary obstacle in the development of the poor.⁶⁹⁰ It has been pointed out that illiteracy sometimes corresponds with poverty. Education is a key for better life, the government continues to make an effort to improve on it but because of poverty in the country, education is still a great problem. This reality brings about another situation covered with several numbers of social problems.

7.5. Interpretation of the synthetic representation of the positive and negative linguistic expression of vulnerable girl life experiences.

The vulnerable youth who desire to join human trafficking and prostitution have the problem to cope with adjusting to new life and stringent economic situations. The vulnerable reaction and response to human trafficking is because of the failure to achieve their aim of travelling. They are responding not just to structural change of the family itself, but to the whole of the complex, sometimes tragic experiences encountered during the process, as one vulnerable expressed: "My community should learn how to share in peoples' joys and sorrows...."⁶⁹¹ We interpret the positive and negative social effects of desiring to join human trafficking and prostitution on the vulnerable as they narrated their life experiences.

7.5.1. Positive social significance of human trafficking on vulnerable youth who desire to travel

Our results show that vulnerable youth who see human trafficking as a way to invest in education adjust better in the community than those who see human trafficking as an avenue to get rich quick. Through forwarding their education they will have a better chance to partake in the community decision-making and have a better opportunity of survival in life. But those vulnerable who see their desiring to travel as an opportunity to assist their family financially have problems in interpersonal relationships. The experiences of the vulnerable signify that it is necessary to reduce the rate of discrimination that exists in the community for the good of all. Education is the key to success in life and youths should focus on acquiring basic education. In every experience, there is always a lesson. It is not good to engage in a competitive mode of life, each person should learn to take his/her life serious and be productive.

The table below shows some positive thought the vulnerable youth had for human trafficking as they desired to be involved in it. It signifies that vulnerable youth in this study were focused on how to help their family to live a better and comfortable life. They were willing to offer themselves for the well-fare of their family members provided they come out of their poverty. For them, hard currency is what makes someone valued and recognized among the villagers.

Vulnerable Social background: Our study shows that the vulnerable wanted to train their young ones through their effort. Such ambition makes them render themselves as victims for the welfare of their family members. They presume the amount of contribution they make for their family will show how important they are in their family. In most cases, the result is vice versa. In the area of social competence, the vulnerable presume that human trafficking will enable them to perform significantly better than other girls who are not desiring to join the trend. This could mean that some vulnerable take some Madams and victims as their model. As mentioned earlier, the vulnerable are attracted to travel because of the way their age-mate already in the business lavish money when they visit home. Because some vulnerable have no other hope for the future they are attracted to travel to be able to exhibit wealth like their age-mates.

Motivation: The vulnerable from low income strata focus their attention on

ways of getting money, make their parents live better life and hard currency from Europe. This makes the vulnerable constantly looking for a way to join trafficking believing to progress despite the risk involved. This could be interpreted to mean that joining human trafficking brings achievement and through achievement many friends will be won. For the vulnerable also, human trafficking brings recognition and makes individual to be a model for others.

Expectation: The vulnerable hold that joining human trafficking could lead them gain lots of family progress. Our result shows some of them have no concrete expectation but they have already initiated contact with strangers who promise to obtain a job with high earning for them in the destination country. The vulnerable are ready to accept any available job in Overseas provided they travel like others. This is so because the vulnerable and their mothers have high regard for Overseas travel. Girls who travelled Overseas are much valued both in their families and within the community as the people wait for the bright future which will come from them.

Perception of destination country: the vulnerable who have seen human trafficking as a means of survival perceive destination country as an opportunity for hard-working. Staying away from ones family paves the way for series of competition, industrious life. They perceive Overseas as a place where one can live a comfortable life and capable of understanding complex reality They presume that destination country helps them to be more mature than those of their age-mate at home because they still lack life experience. They still need to take life serious.

Table 16. *Synthetic representation of the vulnerable positive linguistics expression and their meaning as they expressed them.*

Contents	Positive linguistic expression	Significance
Vulnerable Social background	Family financial improvement, training of sibling	Invest on education, comfortable living home. Participation in decision-making, community development
	Money, better life, hard currency,	Achievement brings recognition, money attracts many friends,

Motivation	business, progress	family dependency, model for others
Expectation	Lots of family progress, training of sibling, support from family, invitation of mother to Europe	Submissiveness, hard-working, make contact with strangers, accept job with high earnings
Perception of destination country	Industrious life, hard-working, life a battle, competition, comfortable life, Strong-will-power	Life teaches, determination is key to success in foreign land, maturity is needed to handle series of danger, competitive style of life, learn to take life serious
Community attitude, towards vulnerable girls who desire to join human trafficking.	Admiration of progress, appeal to join the business, respect by villagers, awarded honour for community development	Change notion/bias opinion about girls in Foreign land, co-operative learning, joint project
The Vulnerable assessment of the home community	Self determination, self effort, hard-working, carefulness, life teaches, avoid bad friends, joint project, togetherness encourages, no money no friend, no discrimination	Reduce the rate of discrimination among village members, focus on education and professional training, equal opportunity for all.

Community attitude towards vulnerable girls who desire to join human trafficking: Our result shows that the vulnerable admire the progress of the victims of human trafficking. They are ready to be engage in it not only for the monetary gain but also for the respect accorded to those girls who succeed in the business. The expression of the vulnerable signifies that some vulnerable are bias on their community attitude towards them and on the foreign country. The vulnerable support the idea of cooperative learning which gives each person an opportunity of participation in the community activities.

The vulnerable assessment of the home community: Most vulnerable have these attributes to their home community: self-effort matters in life, hard-working and avoidance of bad friends. Majority of the vulnerable believe in self-determination and the adage “no money, no friend.” The experience teaches them to avoid discrimination and be determined properly before undertaking any action. It signifies that illiteracy is a sickness which has made them to desiring to

join bad people. They encourage other girls to focus on education and learn a profession. Education makes women and girls seek greater degree of independence. It has a liberating effects on their social interaction and offers economic freedom which helps them to be independent.

7.5.2. Negative social significance of human trafficking on vulnerable youth who desire to travel

The vulnerable youth have also some negative perception about human trafficking despite their willingness to be involved in it. According to them, those who involve themselves in human trafficking live the life of slavery and they are in bondage. They see themselves as worthless if they are unable to fulfil their responsibility to the family by not providing financial assistance. Moreover, the community members' nick-name any girl or woman who desire to be involved in human trafficking as “*ashawo*” or professional prostitute. The above mentioned attributes make the vulnerable youth to live in isolation and exclude herself from friends. Whenever the community members notice any change in any girl's behaviour, such a girl is stigmatized as a prostitute. It is very difficult to remove the stigma from such a girl.

Vulnerable social background: Our study shows that human trafficking has a significant social effects on the vulnerable youth who desire to join in it. From the vulnerable expression we found that these vulnerable youth were significantly affected in the following areas: peer group influence, feeling of dissatisfaction with life, failing in societal expectations, social incompetence, feeling of a lack in intimate personal relationships, loss of identity and lack of self-worth.

The loss of identity and self-worth are strong among the vulnerable because of the social background and the nature of life they desire to live. When a young girl desire to join human trafficking her self-worth reduces in the community, she is no longer identified as a normal girl, making her loss her identity and self-worth. This has a serious social effect on the vulnerable youth.

Motivation is also seen as a matter of unemployment. It is common among the first child in the family. Often times, the first girl child has the responsibility of helping the family financially. The economic condition in the family instils in

the girl-child the urge to travel in order to assist the family for better living. This ugly situation motivates the vulnerable to join the trend to gain quick money for the family. She does not count on the negative consequences but feels uncomfortable if she does not achieve success because she feels that the family depends on her success, making her to offer herself for the betterment of the family.

Table 17. *Synthetic representation of the negative linguistics expression of the vulnerable girl life experiences*

Contents	Negative linguistic expression	Significance
Vulnerable Social background	Peer group pressure, desperate condition, no motivation, disposed to any available job, secretiveness, ready to take risk, life becomes unbearable, social/economic deprivation, illiterate, dropped-out, inconsistency in responding to question, low class, lack of basic needs	Bad friends ruin ones life, no basic help, no means for survival, idleness is devil's workshop, no job/ no motivation
Motivation	Jobless, prostitution, economic crisis in family, pursuit of wealth, better job, better life, willingness to travel, immediate financial need, first child responsibility, money for burial, money for treatment	Quick money for survival, pressure from mothers can kill, without contribution no regard, family depend on my success
Expectation	Employment, huge salary, freedom, killed and buried, inferiority complex, loneliness, private plans hidden, risk-taking, constant monitoring, bright future	Self determination, keep ones plans secret, strong bond with trafficker, attractiveness and good-looking, excluded from friends
Perception of destination country	Bad weather, starvation, seizure of document, no communication, positive destiny, no idea, desire to travel, restrict contact, monitor movement	Battle with life danger, autonomous life, freedom from parents, fear of new event, no friend, living in isolation
Community attitude, towards vulnerable girls who desire to join human trafficking.	Nick-named " <i>ashawo</i> ", Indifferent character, unconcern, reluctant to render assistance, nick-named: professional prostitute", lack of conscience,	Many accusations, people nick-named me " <i>ashawo</i> " which means prostitute, learnt to be strong at heart to bear insults
The Vulnerable	Voiceless, low regard for youths, no job, individual differences, respect of personages, outsider, madams as	No co-operation, nobody care for the welfare of others, no place for me among the entire

assessment of the home community	models, ego-centric, not generous, parents send you child to school or to learn handiwork, avoid idleness, unwanted pregnancy, do not interfere my private life, low regard for men, time is money	members, lots of social discrimination, no common project where everybody can benefit from.
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Expectation: our result shows that joining in human trafficking is mostly common among young women and girls between ages 15-20, followed by women and girls between the ages of 21-26, followed by those between ages 27 and above. The least of vulnerable are seen among those from 45. The high rate of vulnerable between 15-20 is because it the age when women and girls look attractive and good-looking.⁶⁹² Despite their tender age, they hold a strong bond with traffickers who oblige them to keep their plans secret. They feel inferior, lonely, fear of being monitored. Their conscience tells them that half of their life is already been killed and buried. They feel less human-being. The expectation of employment, huge salary and bright future have negative social consequences for them

Perception of destination country: Our result shows that some vulnerable were aware of unfavourable condition they will undergo in the destination country but still desire to travel. They mentioned some like bad weather, seizure of their document, lack of communication and lack of movement and starvation. They specified that they are living a monotonous life at home and want freedom from their parents. Their experience shows too that they have fear where they will live in isolation. For the vulnerable it signifies it is necessary to confront life's danger.

Community attitude towards vulnerable girls who desire to join human trafficking: According to our study, the vulnerable youth express all kinds of nick-name *ashawo* among the community members. They feel unconcern and reluctant to assist in the community activities due to the bad names and insults from the community members. Their conscience does not prick them for any insult because of life experiences. For the vulnerable it signifies being strong at heart to be able to bear insults and accusations.

The vulnerable girl assessment of the entire community: After much effort to join human trafficking, the vulnerable feel the community has no regard for the

youth, no respect for the poor people because they have no voice, they are treated like outsiders among the community members. They have less regard for the authority because they encourage their daughters to trafficking. These life experiences make the vulnerable to conclude in the following areas: No cooperation in their community, ego-centric, poverty is a curse, money buys friends. The whole results from the vulnerable show that some vulnerable desire to join human trafficking and prostitution not only out of desire but were constrained to do so by others and bad friends. The major pressure is from some mothers.

Conclusion

From our results from the vulnerable girl, we can draw the following conclusions:

Unemployment: The main reasons for such a strong decision by the vulnerable girls are as follows: no available job, no employment, no money, and so on. They further emphasized that even when there are jobs, the income from such jobs are not enough. No money to further education, no money forthcoming for them to buy basic things needed. Therefore, they desired to travel to Europe likely to Italy to seek for a bright future. They envy their peer group who have travelled and succeeded, they, then desire to travel likewise. We noticed that almost all the vulnerable girls were unhappy with their present job.

Family condition: A majority of the girls travelled because their mothers persuaded them to be involved in the business. A particular girl of 23 years maintained that it was her mother who was forcing her to travel. In her statement she said: "I must not kill myself to get money for my mother to enjoy herself at home. She was not after my younger ones education, she thinks on how she will look fine, wear fine clothes and eat well."⁶⁹³ The same girls continued: "I do not want to think about the risk on the road and in places of work. If I die in Italy, my mother come and carries me back because she encouraged me to travel."⁶⁹⁴

Education: There were also some vulnerable girls who were being convinced to travel either by their mothers or their friends but they insisted that they preferred finishing their formal education in Nigeria before travelling. They presumed that if they obtain the basic education in Nigeria, they might use it to

secure a better job in the destination country. The views of two vulnerable girls expressed the opinions of other girls who wanted to acquire educational knowledge before deciding whether to travel or not. According to a 29-year-old girl: "...I will be glad to travel when the time comes but not now."⁶⁹⁵ Another girl of 18 years confirmed thus: "...My Aunt's friend wants to take me to Italy to be Baby-sitter. I am a student. I am happy with my studies."⁶⁹⁶ It is always either the family member or friend who convinces the vulnerable girls to join human trafficking.

CHAPTER EIGHT

THE RESULTS OF THE RESEARCH AND PROSPECTIVE OF THE PREVENTION AND REHABILITATION THROUGH EDUCATIONAL INTERVENTION

This chapter deals with the discussion of the results of the research and prospective of the prevention and rehabilitation through educational intervention. Considering the continuous increase in the phenomenon, it must be stressed that three types of preventive strategies be carried out in the country of origin. Our attention is focused on the country of origin because it is from there that the victims are recruited and trafficked. It is necessary to prevent the occurrences of the problem through educating of the entire community on the risk of involving in it, also to assist the victims who have suffered the trauma and discourage the vulnerable youth who nurse the ambition of joining in the business. Beginning from these assumptions, it is important to focus our intervention activity that can help the people out in their cultural and economic condition, to better the condition in the territory and to re-awaken a different thought in them through empowerment instead of relying on human trafficking and prostitution as only avenue of survival in life.

In the first section of this chapter, we present different challenges detected during the course of the study and how those challenges instigate women and girls to become victims of human trafficking and prostitution in Edo State.

The second section is the educational intervention to be applied to better the condition of women and girls in Edo State. This intervention is an action aimed at reactivating and reorganizing the resources in the territory. The operational

model by Sergio Tramma will obviously serve as a point of reference to focus attention on the individual not the problem. It is by focusing on the individual and its potentialities, self- help will be promoted and remove the notion that the risk will be eliminated.

In the third section we presents the type of intervention activities regarding the phenomenon in Edo State. We describe the intervention to be realized at different levels, (in the public and private sectors).

The last section will be focused on assistance to the victims. We consider the victims as person in need of help and this could be effective through rehabilitation and reintegration into their families and society. We emphasized the importance of the involvement of different experts with the same objectives of offering assistance to the victims and their collaboration in the pedagogy process and prevention of the risk and discomfort in the territory.

Our scope is to connect the research results and the intervention methods with particular attention to the territorial context, the available resources and the disposition of the individual. The programme will not function without the involvement of the subjects, the educational team and individual living in the territory.

8.1. General synthesis of challenges detected from the study.

On the basis of interviews with the victims, mothers of the victims and the vulnerable girls and professional groups, we realised that there are two major problems among Edo woman and girls. They are socio-economic and socio-cultural problems. As mentioned in chapter three, socio-economic problems cause the youths to move away from the rural area where there is less possibilities for schools and job opportunities to urban cities searching for job and better condition of life.

The socio-cultural problems as mentioned also in chapter three explained the victims, the mothers and the vulnerable way of life and system of values and cultural references are greatly conditioned by physical living conditions. There are situations in the community which have not permitted the victims, mothers and vulnerable to acquire their human needs and wishes. In other words, various

institutions have failed to resolve the current deficiencies of the victims, mothers and vulnerable.

The process of a change in mentality is not only hindered by lack of material constraints but also by cultural barriers and socio-cultural hindrances. Our study shows that socio-economic and socio-cultural problems are common problems with the victims, mother of victims and the vulnerable. It is necessary to analyse and bear in mind some of these problems in order to assist the victims, the mothers and the vulnerable to overcome them. Therefore, educational activities will be applied in this regard.

[8.1.1. Family Problem](#)

Our result shows that the family environment manifests what value the family imparts on their children and how parents perform their duty as parents towards their children's growth. In some families, there is the existence of violence among its members. Through the interaction with the significant persons within one's environment, the individual acquires a vision of self and world-vision. The individual assumes the roles that its context assigns him/her and progressively builds his/her personal reality through the experience of affiliation to a group but some parents do not take it as their duty to impart some values and norms to their children. The education of children is the first value the family has over their children. If children are not educated in a proper way of life, children from such families are prone to anti-social behaviour. They are often times victims to human trafficking and prostitution.

[8.1.1.1. Life within the dysfunctional family](#)

We also took account of all that it is necessary to underline some factors that directly have bearing upon the auto-perception, on the auto-stima⁶⁹⁷ and on the individual and social responsibility of every person.

For different reasons, many a time, it is easy to find that a girl who involves in human trafficking belongs to a disintegrated family, or lacking in the economic, social, moral and cultural conditions which are necessary for correct personal development. The scarcity or even family instability produces conflicts and inadequate behaviours at individual or social level. In such dysfunctional

families, there is tension among members coupled with aggressiveness, there is also evidence of neglect and refusal of some members of the family which produces a sense of abandonment and of disintegration.

[8.1.1.2. Lack of the paternal or maternal role in a child's life](#)

The family with only one parent introduces absence of significance in the structuring and development of children. The lack prevents the children from having an identity role with both sexes, to reaffirm the generic role and to define the model of interaction with the opposite sex. For instance, prostitute woman, lacks identification with her female quality because of the absence of a maternal figure or significant figure with whom to identify herself as woman. In that case, the woman does not assume her specific and feminine quality and easily moves to “object-woman and no-body.” She engages also in a negative relation with men because of lack of the model of interaction with the opposite sex. Psychologically such woman lacks experience of beauty, admiration, contemplation, experience of what is good. Above all, she fears to be damaged while searches for “acceptance,” protection and belongingness.

[8.1.1.3. Large family member](#)

We mentioned earlier that Edo family setup encourages human trafficking because of the polygamous nature and large family size. The system makes it impossible for their youths to get the goodies of life from the environment which motivates them to move out of the environment for greener pasture else where. From our results some mothers reported that they have many children more than they can care for. “I have nine children....”⁶⁹⁸ Nobody is helping me to train them. The problem of the number of children is the problem for some mother because the number of children has become above average in a normal family status.

[8.1.1.4. Family conflict](#)

Our report indicates constant conflict in most of the victims families. It occurs either between their parents or between parents and their children or even between brothers and sisters. The patriarchal-authoritarian dynamic, which

originates in the greater part from the girls, accelerate the formation of an internal environmental violence as irresponsibility and subjugation of woman and girls. It is also frequent that the family dynamics suffers an inversion, in the sense that it forces the woman to assume all the responsibility in the family. In other occasion, the father figure is replaced with the companion of the mother.

Poor parents-child relationship is mostly associated with some victims' family living. In some families, there is no cordial relationships, no communication among its members, no love, no motivation to assist in the family affairs making the young ones emotional state to be very low. There is also an account where one of the parents is alcoholic. The consequence is for the individual to look for an alternative elsewhere.

8.1.1.5. Broken family and single motherhood

Some mothers from broken families and single motherhood are mostly ones who encourage their children to human trafficking. In Edo State, most of the trafficked women and girls trafficked are products of broken homes and or single parents. In the past, parents cared for their children regardless of marital status, these days, many parents and guardians abandon their children when the marriage ends in separation or in financial difficulties.

A married mother may not allow her daughter to join the human trafficking because she and her husband can afford to take care of their children. Problem lies with single mothers who are already promiscuous and can sell their body for money and has no money to train her children that can involve herself or her daughter in human trafficking.

8.1.2. Economic problem

Human trafficking among Edo girls is a demand-driven phenomenon. The existence of the problem is an international market for women and girls in the labour and sex trade, coupled with an abundant supply of girls from poor families with limited or no means for education in a cultural context that discourages girls. It is seen as a result of poor family background. The solution is to improve the way families educate their children and have value for their children.

[8.1.2.1. Low family income](#)

The results from the three groups of interviews revealed some factors predominant for the rapid increase in the phenomenon like *economic factors*: our result shows that human trafficking is most among mothers with no proper livelihood. Those mothers with petty trading are languishing in poverty. They can not even help themselves even when they want to do something. This is as the result of basic amenities, no motivation which makes economy to thrive. The poverty of the mind is the lack of formal education which breeds the lost of life's values. This situation makes some mothers to dispose their daughters to human trafficking.

The traditional way of working in land has changed because majority of youth no longer have interest in farm work. The few elderly people who are still doing farm work yield no economic profit for the large population whose living conditions mostly depend on it. The economic standard of living, however, has brought an undesirable change in the State. Farming which is suppose to help improve the State economy has been abandoned by youths making the people suffer inflation most. The young people desire to work in offices and their monthly salary does not meet the family needs

[8.1.2.2. Parents unemployment](#)

The most frequent answer why young girls desire to travel is due to lack of job and if one get the job, the salary will not be enough for the family needs. So, they prefer to join their friends in Overseas to get better job, to marry a white man and bring progress for their family. They expressed hardship and desperate and frustrated life. For them, any available opportunity for travelling will be welcomed despite the condition. A girl expressed that she decided to travel because she does no longer understand the type of life she is living at home, no job and no hope for getting any. According to her: "I do not know the type of work I will do when I reach America. Anything I see there I will do to survive and to get money."⁶⁹⁹ This particular girl was not obliged to take an oath because she was responsible for her journey, nobody is forcing her to travel. She made the statement: I am not going to take any oath because I am the one who is sending myself to America. Nobody is responsible for it.

[8.1.2.3. Low educational qualification of parents](#)

According to our report majority of women and girls have no formal education. It is on this ground we say that no mother with high level of education may not allow her daughter to be involved in human trafficking. It is likely to be mother low level of education or illiterate who can easily be deceived by the traffickers and by their daughters who want to join the business.

In a situation that is so complex it may be very difficult to undertake an educational project, even one focused on the principle of social change, to have much effect of direction in economic and political dealings. Nonetheless, we are sure that denunciation of culture, specifically in extreme circumstances, is, as a strategy, a dangerous means of control. The consequence is to leave the most disadvantaged persons in a subservient, backward state. Lack of education makes individual not to reach out to embrace a wider idea of culture, welcome new ideas, and participate in societal development. Lack of education generates the attitude of anti-values. It is realistic to say that an uneducated mind is an unproductive mind.

[8.1.2.4. Low skill job](#)

Our result shows that human trafficking is most among mothers with no proper livelihood. Those mothers with petty trading are languishing in poverty. They can not even help themselves even when they want to do something. This is as the result of basic amenities, no motivation which makes economy to thrive. The poverty of the mind is the lack of formal education it breeds lost of life's values. This situation makes some mothers to dispose their daughters to human trafficking.

[8.1.2.5. Feminization of Poverty](#)

We can affirm from the outcome of our studies that the vulnerable family condition in the area of socio-economic situation is the main factor that forced them to desire to join human trafficking and prostitution. No matter the experience the vulnerable will find themselves where they travel, they are ready to accept it provided they get the money to help their family. Some vulnerable have misperception of destination country that life is comfortable there and

immediately they arrive, they will get a good job with a high salary. One vulnerable reported as follows: “If I can get a good job and earn well then I can help my family well as I planned so that they will come out of suffering.”⁷⁰⁰ Some families depend solely on their female-child for economic betterment. To fulfil such obligations, the vulnerable desire to join human trafficking and prostitution.

In Edo State, children are wholly at the mercy of their parents and other adults. Many mothers believe they have the right to decide over their children’s lives. They can send them away to work or to be looked after by others. Some mothers often send their girls into domestic service and use the income to finance the education of their siblings. In Edo State too, girls are regarded as economic assets, and from around the age 6, they are gradually integrated into the family’s productive process, performing various kinds of services.⁷⁰¹ Michael Bunluen used what happens in Thailand to confirm the mentality of some Edo mothers when he quotes “a child is regarded to pay back to the parents the equivalent of what it would have cost to raise the child.”⁷⁰² This custom is spreading particularly in the rural area, despite the fact that Edo girls, from age 6, are required to work in the family group.

[8.1.3. Cultural problem](#)

The cultural perspective reveals that Edo girls give different reasons for the discomfort of structural origin. It is the culture that produces the person. What the person becomes in future is the fruit of the culture. When a particular culture bases its priority on money, individualism, consumerism and power, such society lay importance on the wrong use and abuse of money, practice unjust relationship and non integral sexuality. It is presumed therefore, that Edo culture has not rendered some women and girls the possibility for progress and so, majority of them join human trafficking and prostitution as alternative for survival.

[8.1.3.1. Culture of resignation](#)

There are some mothers who are extremely happy that their daughters are working outside Edo state. Almost all the mothers interviewed are aware of the

nature of work their daughters are doing. They gave the reason that they are glad that they have someone Overseas and they are at home reaping the fruits. They expressed that since their daughters travelled; there is improvement in their families. They are not interested in finding an alternative to cope with life. It is necessary that the mothers be content with whatever they have; avoid comparing themselves with other mothers. Because this group of mothers attach much attention on money, it automatically encourage their daughters to human trafficking and prostitution. Without doubt some mothers are destroying the future generation. The rapid increase of human trafficking in Edo State depend on two main factors; the mentality of mothers and the culture of the people because a majority of the people are less interested on how to tackle the problem. It seems to be a way of life. The adage goes: “It has been there, it is there and it will continue to be there. There is nothing we can do about it again.” It is presumed to be a way people choose to live in a particular context because there is nothing wrong in it any longer.

[8.1.3.2. The culture and its impact on women and girls](#)

Our study shows that the social structures marginalize people with few resources especially women and girls. The society honours people with affluent wealth without inquiring its source; such an attitude paves way for people with greediness to do likewise. To avoid being identified as an under-privileged person, the youth involve in human trafficking and prostitution to get rich-quick and to be recognized by the society.

The underestimation of women and girls: Most often the work done by women and girls are less appreciated and regarded. Despite all their efforts for the well-being of their family, they are underestimated and sometimes regarded as second-class citizen. The oppression of women and children within patriarchal family and social structures, in which women are subordinated to men, is the main reasons why they fall prey to traffickers. It is also a major factor in the demand for sexual and other services, without which human trafficking could not prosper.

Notwithstanding that women and girls rarely benefit from the same opportunities as men and boys, according to them, girls are the objects of

discrimination and maltreatment.⁷⁰³ They are sometimes, regarded as a burden to the family and far less time and resources are invested in them. Girls are frequently prevented from going to school. Women have less say in family matters than men and in many cases, cannot own or rent land. The oppression of women has recently gained new forms, like sale of girls in form of modern consumer goods.

[8.1.3.3. Culture of competition](#)

There are some mothers who are extremely happy that their daughters are working outside Edo State. Almost all the mothers interviewed are aware of the nature of work their daughters are doing in the destination country. They gave the reason that they are glad that they have someone Overseas and they are at home reaping the fruits. They expressed that since their daughters travelled; there is improvement in their families. They are not interested in finding an alternative to cope with life. It is necessary that the mothers be contented with whatever they have; avoid comparing themselves with other mothers. Because this group of mothers attaches much attention on money, they automatically encourage their daughters to human trafficking and prostitution. Without doubt some mothers are destroying the future generation. The rapid increase of human trafficking in Edo State depends mostly on the mentality of mothers and the culture of competition.

[8.1.3.4. Culture of consumption](#)

Western lifestyles and consumption patterns are paraded in the media and commodity markets. Satellite TV channels provide new role models and beguile people with images of exciting lives filled with glamour and variety. The demand for different consumer goods, and above all, the desire of young people to earn money quickly in order to obtain these goods can lead women and girls at risk and make them easier prey to traffickers. Also lack of faith in the future among young people in Nigeria is an additional factor. This also applies to a number of transitional economies, where the introduction of a democratic polity and a market economy has failed to deliver the improvements people had been expecting. As a result, women and girls are more prone to take risks thereby

falling victims of human trafficking and prostitution.

8.1.3.5. Low value.

The socialization of values and norms are considered as a process of historical and social development of individual identity. It is a belief or type of behaviour which is considered normal and acceptable in a given group or society. Through a socialisation processes, it becomes an internally held normative belief which can have a powerful effect on how people behave.⁷⁰⁴ It imprints in an individual the characteristics of the society or social place where historically this process will be realized. There is no personal identity that is not in accordance with the same social time, when the personal identity involves a social dimension. In this process, it forms the valued cognitive scheme; single critical measure and appraise of the reality. At the same time, gradually interiorize a siege of external norms that dictate the general behaviour. When an individual fails to internalise the appropriate values and norms, then, the individual seeks for an alternative. The theory of cultural diversity and differential association note that individual internalization of diverse culture and values depend on the cultural origins of that other with whom he/she has most contact.⁷⁰⁵

The influence of different ethnic groups with diversity in culture living in Edo State has added to the constant increase in human trafficking and prostitution among women and girls living there. The effect is that each ethnic group impart their way of life to the young generation who copy them without reflecting the after-effect on them. Human trafficking was brought by sets of people and now, it has been copied by other ethic groups living in Edo State, making it gain ground in the State.

8.1.4. Social problem

In addition to the question for greater participation in the social system, emerges a stronger request for a more just society where civil and fundamental human rights are respected. The profound social inequality creates a gap between two types of citizenship: the rich and the poor that cause a kind of social discrimination among the poor population. In social learning theory, A. Bandura emphasized that reciprocal interaction between cognitive, behavioural

and environmental is a determinant of individual behaviour.⁷⁰⁶ The above statement was confirmed by Roland Akers who stated that “the same learning process in a context of social structure, interaction and situation produces both conforming and deviant behaviour. The difference lies in the direction of the balance of influences on the behaviour.”⁷⁰⁷

[8.1.4.1. Material poverty](#)

Our study shows that lack of education and preparation at work, often leads women and girls to be found qualified as deviant like prostitution, to have an input which allows them to subsist. The continuous difficulty to meet the primary requirement leads to a paralyzing resignation to consider that the situation is almost irreversible, that life is too hard.

These frustrating experiences at the level of primary needs damages certain personality characteristic traits, as the lack of desire to think and plan for the future, live only in the immediate function legitimizing the hedonism of short duration, feelings of fatalism and resignation, conviction of the superiority of the man, no sense of affiliation to anybody, social distrust. Victor Frankl stressing the need that human beings have to search for meaning in life notes that the frustration of looking for meaning in reinforcement of the means like money, fashion and appearance, makes women and girls offer their bodies as a goal for the attainment of happiness. The problematic outcome of this risk factor can manifest itself in irrational reaction and deviancy.⁷⁰⁸ Almost all victims suffer from these psychological traits, not so much because of the exercise of enlisting in human trafficking and prostitution but because of prolonged experience of the unfulfilled primary needs.

[8.1.4.2. Lack of information](#)

Our result shows that lack of information or ignorance makes some women and girls fall victims to the traffickers. Most of the trafficked persons are unaware of the nature of work to which they will be subjected. Majority of women and girls from Edo trafficked to Europe for prostitution did not foresee entry into the sex industry. Transnational AIDs/ STI Prevention among Migrant Prostitutes in Europe Project (TAMPEP)⁷⁰⁹ in their study on the prevention of

HIV/STI among Nigerian girls raised an alarm that many Nigerian girls were shocked by the nature of the job they had to do in Europe.⁷¹⁰ As for the trafficked persons who were aware of the kind of their future job they were either ignorant of or failed to anticipate their lack of freedom or the extreme conditions of servitude and human rights abuse they were to encounter. This ignorance is in part a support for the growth of human trafficking in Nigeria especially in Edo State.

Lack of health hazards: Another aspect not revealed to the trafficked persons is the ignorance of the health hazards lying at the centre of human trafficking. Akinrimisi Banke in his research of 2002 on the plight of domestic servants in Lagos discovered that over half of the respondents were ignorant of HIV/AIDS and other sexually transmitted diseases including the prevention.⁷¹¹ Despite the recent increase in awareness-raising programmes about HIV/AIDS by the government, non governmental and international agencies, the blocking of the spread of the disease has been impossible because of poverty and socio-cultural factors. Majority of Nigerians especially those living in the rural areas of Edo State lack overall knowledge of human trafficking and what it entails.

8.1.4.3. Unemployment

Our result shows that majority of girls were jobless before they were trafficked. They were staying idle. They felt unhappy with life, desperate, dependent on their parents. Because they were unable to gain a job at home, they presumed that travelling to Europe might improve their condition of life. Even the few girls who were in school drop-out to join others to travel and also young girls who were learning a profession left the training to travel. One victim reported “I was a first year student in the University before I travelled.” Another girl said “I was plaiting hair before I travelled.”⁷¹² The problem is not mainly on unemployment but some girls want quick money like their age-mate who are already in the business, who are now their model. They believe that a job is much easier to obtain in Europe than at home, with high salary and working as a prostitute does not need much study/labour. With such notion girls prefer engaging in it.

[8.1.4.4. Disparity](#)

Engraving the sexual role is a process, across which the child becomes man and woman. That is, he/she acquires attitudes and behaviours that his/her culture judges appropriate for all sexes. They are normal and advisable; one of them is centred in the sexuality and this is not degrading at all. The problem arises when we are not with the differentiation but with the discrimination on account of the sex, what instead of reaffirming, denies the woman, subduing her development and her project of life to the project of man. The discrimination, as every other form of oppression, is dehumanizing for the woman as well as for the man. For this, the sexuality results for many men and women a profound source of alienation.

[8.1.5. The effects of personality imbalance](#)

Majority of the victims of human trafficking and prostitution are women and girls who have undergone discrimination due to their sex. They had never had an opportunity to identify themselves as women. They suffer the problems of loss of identity and personal dignity during the course of their life development due to material poverty, difficult social and economic conditions. The negative influence is a lack of balance in their personality due to the condition of social environment, situations and individual features surrounding them. The consequence is searching for alternative elsewhere. It might lead them joining bad friends or falling victims to sexual exploitation because they see themselves as an object, or a thing to be used.

[8.1.5.1. Lack of possibility for alternate in life](#)

Our results show there are still unanswered questions like “Why do girls engage in human trafficking”? For many reasons: Parents who force them to travel or move out of house, who are themselves out of work, whose wages are insufficient, who are separated, illiterate, in need of money to buy clothes, buy land, build house and buy car, etc exploit the girls. Finally, there are girls who prefer to travel rather than to stay at home. The scenario framing the phenomenon of human trafficking is one of poverty and disadvantage. At the same time, it would be erroneous to let this statement lead us to an economic and

therefore simplistic, vision of the problem. Indeed, if family poverty could provide sufficient explanation for human trafficking, one would have to ask why more girls are not involved in such activities.

[8.1.5.2. Peer group pressure](#)

Our study shows that peer group⁷¹³ pressure has a lot influence on the involvement of Edo youths in human trafficking and prostitution. The traffickers aim at the leaders of different groups, brought them over and use them to convince majority of the peer members who will now plan to travel out with them without the consent of their families by hiding the purpose of their travel from their family members. A particular girl expressed: “Travelling to Italy has been my wish to be like those my age mates who have made it in Italy. When they come home they share money as if it is not difficult to get. I used to admire them and long to be like them one day. So my girl-friend did me proud by taking me along with her to Italy where I hoped to make it very fast without labouring as I do in Nigeria without any gain.”⁷¹⁴ A majority of girls were convinced by their family member, friends and acquaintances. Only few of girls received the information through their neighbours. A victim reported that she got the information from her friend who came home on a visit. The friend told her that she is making it in Europe and she lives alone, does her work and gets the money she is using to build a house at home in Nigeria now. After all her explanation the victim accepted to follow her to travel.⁷¹⁵

Having elaborated on the needs and problems of the victims, the mothers and vulnerable, it is important to embark on series of practical activities for prevention of the menace.

[8.2. The operational model by Sergio Tramma. for the victims, mothers and vulnerable in Edo State \(3 levels: environmental, cultural and individual\)](#)

This section of our work is centred on the type and method of intervention to be applied. Beginning from the need we discovered in the territory regarding the condition of Edo women and girls from Edo State as in chapter three they are basically grouped into two areas: structural and cultural

On the structural perspective: it is evidenced that the condition of Edo women and girls is mostly affected by a profound social-economic inequality. A majority of them are worried because they are in a situation where they are unable to fulfil their basic needs. This constitutes a motive for their preoccupation. They must provide for their material needs like food, education, employment, etc.

On the cultural perspective: There are different reasons why women and girls have less interest in the social affairs. The impression they have is that there is less practice of human right and respect among the citizenry. There is also a profound social inequality which creates first and second class citizen. Moreover, women suffer a lot of discrimination even in social distribution.

On the institutional perspective: Due to the fact that women and girls are always recruited from Edo State, it is necessary to consult them in the first instance in order to understand their problems and their situations of life properly. It will pave way for better planning of the objectives, activities to be carried out and allotted time for the program.

The educational program is carried out by an educator. He should be able to discover ways to prevent the already existed problem and its effects and at the same time try to provide necessary resources for the victims, mothers and the vulnerable in such a way that they can make a positive alternative living through innovation. The educator should have the following ability in order to handle the existing problem effectively like: ability to diagnose the situation and the resources available, ability to understanding of the community and ability to clarify the problem and ability for address the situation objectively through community dialogue and participation.

Now, we pay particular attention to cultural and economic development which produces places and structures affording women opportunities for further occupational training and retraining, occupational resettlement of vulnerable and social integration of victims. The cultural and economic intervention consider the subjects as persons with special creative potentiality able to tackle the risks. The educational methods for innovation will enable the subjects to transform their resources for their benefits.

Let us consider the three models of intervention from Sergio Tramma because

it is proper in responding to the reality in which the intervention is to take place. The three models are: the traditional model, the problem-solving model and the innovative of constructional model.⁷¹⁶

The traditional model consists of a structured technique in which the subject, resources, objectives strategies and verification are provided.⁷¹⁷ The traditional model of prevention is logically and rigorously observed as the only model to apply to individual and a group in a territorial setting.

The Educational program represents a major element of the intervention methodology. It identifies the goal and the way to its actualization. The problem-solving model helps to awaken the resources in the territory. The resources are already in the territory but the individual is unable to discover them alone. There might be methodological changes to the project based on new information and technology. It solely depends on the organizer who seeks the information, identifies and applies them to the project, if considered necessary.

The *territorial educational project* realizes the social dimension of the project. It is built through the participation, interaction and joint responsibility in managing projects.⁷¹⁸ In social participation activities, the individual's ideas and actions are influenced by others and self-efficacy depends on the social group and the society. The individual re-discovers himself/herself in respect to the knowledge he/she has as a member of a particular group.⁷¹⁹ It is not only the project that is important but also its social participation beginning with the construction of the newly discovered values along the process. An essential element in the project is the reconstruction of territorial value. As K.J Gergen noted "Together we construct our world."⁷²⁰ Reality is therefore said to be constructed. The emphasis is about reality being meaningful from the representation an individual formed about each other's action. When this way of relating with each other becomes real to others, it becomes as model of interaction which will traditionally be appraised as reality.

The territorial educational project is used in the territory for the preventive activities as well as protective measures for victims, vulnerable youth and mothers whose daughters are involve in human trafficking and prostitution as emphasized in the pedagogy of Sergio Tramma.⁷²¹ Tramma pedagogy focused on three modalities. They are: Social, cultural and educational. His method of

prevention is adequate for tackling the present problem in Edo State regarding human trafficking and re-awaking the potentiality in individuals living in the territory to be autonomous and productive.

Now that we understand the theory behind the procedure which leads the individual to identify, articulate and solve individual problem, what are the practical methods to implement the theory? Below are four phases aimed at preventing discomfort and risk behaviour considered within the constructional perspective. They are: Ability to understand, emotional stability, building a new common knowledge and technical know-how.⁷²² We explain the mentioned steps in detail.

8.2.1. The ability to diagnose the situation and the resources available

The first step is that of knowing how to understand the possible root causes to be improved, but also to change certain relationships present in the territory, probably able to provide answers to the inadequacies and needs of the environment. The educator must be able to understand the individuals in their natural setting, assist the individual to find the real problem that causes the discomfort, and discover resources that can serve as the basis for the project.⁷²³ The project should be clear about the limitations and existing resources which can help during the project. The project should favour the subjects living in the territory as well as the different institutions. The subjects are involved in the discussion of their values, interests and aspirations in relation with different roles that develop in the society like children, peer groups and parents. The examination through different groups makes it is easier to find an articulated solution.

8.2.2. The understanding of the community and ability to clarify the problem

The second step in the process of innovation aims at knowing how to be. The educator must conduct an investigation to explore the current life situation as is viewed by the subjects in the local community. Through the investigation, the educator is able to gather the subjects' complaint, problems and symptoms. The educator has the duty to propose positive educational methodology suitable for the daily living consistent with a practical re-construction. The community

active participation in the project paves the way for dialogue and makes each subject party to the development of the community despite the sex or class. This educational strategy helps them to change the world vision and acquire the capacity to attain a sense of reality.⁷²⁴ Through an increase in interpersonal relations, the community is invited to the socialization, confrontation and re-working together in relation to the values, interests, aspirations of the whole community.⁷²⁵ This is the phase in which they can share and discuss their references, values, attitudes, and practices in order to facilitate the construction and assumption of a meaningful system adequate for the training and the provision of resources to deal with their conditions of discomfort.

8.2.3. The ability to address the situation objectively through community dialogue and participation

The third step aimed at prevention of discomfort through verification of the action taking to organize the educational methodology to be utilised in solving the problem. It is a moment in which new common knowledge is formed. Those involved in this communal knowledge are the local community, local authorities, youth associations, animators, volunteers and journalists in collaboration with educators, parents and church organizations. The educator must be able to put an emphasis on goals, in this way; the subjects will have an overview of their problems. But a major problem in local environmental prevention is inconsistency in coordination of activities and arriving at a proper outcome. At the end of this phase, the subjects will be aware of their purposes, intentions and priority. The process will help the subject to act, transforming all the theoretical plans into behaviour. This is decisive period that follows the action.

8.2.4. Problem-solving action and participation

The fourth and last step in which the subjects aim at solving the problem discovered that have occur within the territory. It depends on the community comprehensive initiative which aims to better the condition of life of the individuals, families and the entire community.⁷²⁶ The project requires co-responsibility. Not only emotional, intelligent, technical know how are needed but knowledge of how to undertake activities together. The goal of this

innovative action is to make sure that subjects are co-responsible in the process. The educator must make the project open to participation and representativeness. The project should help to promote participatory decision-making, frank dialogue and interpersonal relationships. The goals of this innovation process are the elaboration and the assumption of the resources available in the territory. The subjects are gradually placed to take responsibility of their daily occurrences along with others in a favourable manner.

The set-backs here are the financial resources which are sometimes not available to cover the demand and arriving at a concrete decision-making due to individual differences or the rate of intelligent to understand among members. Martin Buber in *Narrow Ridge* affirms life is frequently not an either/or, but a simultaneous yes and no....⁷²⁷

8.3. The specific format of operation for elaboration of educational prevention

The elaboration of the educational prevention of the existing problem is carried out in a traditional way with appropriate instruments to meet the objective of the project. The method is interactive, theoretical and practical.⁷²⁸

8.3.1. Method of prevention

When we talked about the historical evolution of the phenomenon of human trafficking and how women and girls are recruited, we were also made to understand the type of work they do in the destination country. This leads to the hypothesis for activities specifically for women to inform them about the evil of the issue. We occupy ourselves only on the situation in Edo State because it is from there that the victims are recruited.

As mentioned earlier, three different types of educational intervention programmes are necessary to tackle the trend. They are: prevention education, protective and rehabilitation education. Based on our search, the three groups are: the mothers and community, vulnerable and victims. The prevention must begin from the normal conditions of family, social, cultural and economic problems. The general aim is to minimize the negative influences of the mentioned elements on the emotional, intellectual and social development of

individual by creating adequate educational and proper upbringing conditions in different institutions and other places connected with prevention. In this paragraph different types of intervention programmes will be presented together with suggestions for avoiding social stigma of victims as well as discouraging the vulnerable youths who believe that they are not at risk.

Let us have a look at the steps which this methodology will follow to be effective in preventing the existing problem in Edo State.

[8.3.1.1. The educational prevention](#)

The program will be culturally directed and to the mothers. This first prevention helps both the community and the mothers to change their mentality about human trafficking and prostitution. The first intervention aimed at preventing contact with the phenomenon. It is important to eliminate the unfavourable conditions that cause individuals to travel. In that case, an information program is highly needed. The program is carried out in the institutions, territory and community.

In institutions: Proper relevant *information and education* are to be given to the vulnerable, their families and the community of the risk and consequences of the trend. *The problem:* lack of knowledge on negative consequences of human trafficking and prostitution. School education is the best area for awareness and information rising. The activity could be on health promotion. The information is how to maintain the good health condition and to provide adequate information on possible consequences of engaging in human trafficking and prostitution. The aim is to help the school authorities who directly monitor the students who have stopped frequenting school. Information can be provided through the teachers, school workers. Local radio station can be used to broadcast information about the risk of human trafficking and prostitution. The aim of Information and monitoring is to promote greater awareness of the rights of women and girls to make decisions regarding their lives and to enable them to move about freely. The Local NGOs have important role to play in this regard with the assistance of the local media station.

On the cultural level: The aim is to raise awareness and mobilise community action against the menace; it is also a help for local administrators interested in

trying to stop the problem of human trafficking and prostitution, which is deep-rooted in this area.

A joint program will be for mothers and community members: The program will focus on the degree of awareness of people; their level of knowledge about the problem and their readiness to participate in the activities. An educational and social program of action will be planned and developed through personal interaction, home visitation, school education, parents and teachers' education and community activities about human trafficking and prostitution.

On mothers who encourage their daughter into the business: Through direct contact with the mothers information will be delivered to them about human trafficking and prostitution and help change their mentality. The information will be in the form of campaigns in national and local television as well as the written press which will give coverage on different tactics used by traffickers. The program also helps to bring it to the knowledge of other mothers who are preparing to send their daughters to such business.

[8.3.1.2. The promotional education](#)

The promotion of education is aimed at controlling the advancement of human trafficking and prostitution among Edo women and girls. It is necessary to remove the conditions of danger of vulnerability of those who have already decided to travel. In the case of promotional education attention must be on promotion and protection of vulnerable ones of their human rights. *The problem regarding the environment:* poor skills of coping in social life. *The aim:* to create possibilities for development of an individual with regard to social and psychological skills like interpersonal communication, problem solving, dealing with stressful situations and social pressure. *The vulnerable who have ambition to join the trend:* There is need for an alternative program. *The aim:* to provide the sort of substitute for youths who are desiring to engage in human trafficking and prostitution.

It is necessary that Nigerian government ensure that women and girls rights are respected promoted and respected. When every individual is valued and his/her interest are looked into, then, human trafficking will be prevented. Much emphasises must be put on the family as a unit where children should receive

care, protection and guidance. The government should support the family in difficulty for the welfare of their children.

As mentioned earlier, there is need for *promoting gender equality*. Gender equality will help minimise male oppression of female. Women and girls must also be made known of their rights and taught how to apply them.

Provision of jobs and income opportunities for women and girls as explained above go a long way to prevent being at risk. Today, many women and girls have no employment, which means no income. This group of people need incomes of their own to support themselves and their families. Apart from other possibilities, Micro-credit scheme should be used to assist these people to start up and maintain their own enterprises. The enterprise is effective if it is coupled with literacy programmes and product marketing support follow.

[8.3.1.3. The educational care/rehabilitation](#)

The educational care/rehabilitation aimed at controlling human trafficking from spreading and or causing serious problems leading to death. The intervention program should help the victim overcome the life-altering experience of human trafficking and prostitution, and help the ex-victim to make a new beginning and re-plan the future.

The program is specifically for the victims. The victim, who has suffered deep pain, stimulates intense needs for affection, safety and protection. Her condition makes her feel uncomfortable. She is in the state of confusion which leads her to rumination, continuously thinking of her past mistakes which lead to her present problem. The major program the victim need is curative program. It helps the victim change the conditions or patters of behaviour that keep her from overcoming her pains and difficulties caused by the trafficking experience. The goal is to help the victim to re-discover her capacity, emotional and spiritual energy she needs to help herself, promote her self-help like coping skills and be able to solve her personal problems.

To realize our objectives, we shall pay attention to the different types of preventive activities. To carry out the innovative activity at the local environment, we must consider the particular context and the resources available to prevent discomfort and risk in that locality. One major project proposed for

tackling the risk of human trafficking and prostitution among women and girls from Edo State is poverty alleviation program.

8.4. Intervention activities at different levels

The practical aspect of prevention are activities that are to prevent adverse experience which may result from engaging in human trafficking and prostitution. The practical activities aimed at eliminating factors harmful to an individual or group as well as at the strengthening of positive behaviours which contribute to the development of desired attitudes towards bad occurrence.

Many useful ideas have been mentioned earlier to show what has been done for combating the cause of the problem. Nothing is effectively being done to eradicate the underlying causes. A lot of energy, money and devoted services are being spent on the causes of the phenomenon, and yet the number of victims continues to increase. It is becoming clear that the solution to the problem depends in addressing the fundamental causes of the issue, without neglecting the victims who need immediate assistance.

The problem is interrelated and should be resolved by a profound social, cultural and moral revival in Edo State. To change the mentality of people on the issue is not automatic, it requires time and proper planning programmes. Therefore, there is urgent need to begin intervention activities on the negative effects of the phenomenon in four different areas, namely: on individuals, in the family, in schools and among peer groups. The objective of the programme of activities is based on three dimensions: the psycho-physical dimension, social and transcendental dimension of the negative effects of involving oneself in the evil business by creating proper information and educational possibilities for all.

8.4.1. On the Institutional level: Educational activities in the School to reduce women and girls at risk

The role of the educational system is greatly needed in terms of providing information about human trafficking; the role of schools has to be encouraged. The students' opinion of human trafficking should not be only the reflection of the mass media's influence; instead, schools and other higher institutions of learning should include the issue in their curriculum.⁷²⁹ There is need for those

in authority to be properly trained concerning their duty. Often time, those in authority for instance, the police forces, lack training regarding the victims' legal rights which sometimes results in the police forces treating the victims without respect. The prevention of human trafficking in Edo State can be effective if there is cooperation between the local NGOs, the government and the civic society.

8.4.1.1. Programme of education for All

Extension and improvement of Education are the most effective ways to tackle the problem of human trafficking and prostitution. A good quality education leads to many longer-term benefits for the child concerned and the society at large. It is necessary that the right of all children both boys and girls, to basic education be recognised.⁷³⁰ The reason why children are vulnerable to human trafficking is because of a lack of information, lack of school facilities in many communities and a shortage of teachers and poor quality education. There are some basic needs for making schooling attractive and available to all. They are: A renewed commitment to free and compulsory education for all children, a huge investment in education and teachers training, a complete overhaul of the curriculum to enable it to have more links to the local demands and situation. It has become vivid that Nigeria cannot afford free compulsory education. Even when education is made free at the primary school level, the lack of equipment and necessary infrastructures compound the good will, and force local government to levy parents in one way or the other.⁷³¹ To achieve the goal, the Federal Government of Nigeria should as a policy continue to make primary and secondary school education free and compulsory. It is only through so doing that literacy rate can improve and of course improve social living and a better attitude for survival.

According to the report from UNICEF, there are at present 140 million children aged between 6 and 11 who are not attending school, 23 per cent of primary school age children in developing countries including Nigeria and maybe an equal number who drop out of school early.⁷³² Most of these children fall victims to human trafficking. The fundamental principle for prevention of human trafficking is by making sure that the best interest of the child is guided.

Thousands of them are trying to balance the demands from their parents and schooling and this manipulating act is a particular problem mostly for girls. It is mandatory to make primary education within the reach of every child. Good schools need to be created throughout Nigeria with programmes that will attract children to school and reduce dropout rates. Education in New community based schools should be founded and those in existence should be properly maintained. Such schools should be exempted from levies and extra charges required in other schools.

Despite the progress made so far in the educational system in Nigeria, there is still need for major educational reform that is inclusive and widely supported by society at large. This reform should result in a national agreement on strategies that raise the quality of schooling for all children especially for the poor. According to M.C. Salazar and others, there is also need for guaranteeing a minimum basket of educational materials such as textbooks and other learning materials. It is also important to offer more prolonged hours, extending the length of the school day and the school year. Moreover, increment in teachers salaries is necessary, depending on the work performance. Consideration should be allotted to training teachers' in new and participatory pedagogical approaches.⁷³³ According to UNICEF, there is a model, which needs to be copied from Bangladesh Rural Advancement Committee (BRAC) titled non-formal schools.⁷³⁴

8.4.1.2. Parents and Teachers education on the effects of human trafficking and prostitution

Education of Parents plays an important role in making a social change. Education will equip parents with the competence of adaptation and flexibility of thought and action. It will make them receptive to new ideas and increases their willingness to accept a change. Social change demands adaptability and flexibility in parents so as to move with the changes in the social environment. It is through parent training and in their social participation they gain more information and knowledge about their situation and conditions of life. The information from *parent training* will help them become parents and take responsibility for their own children. Strong emotional relationships should exist

between parents and their children. The involvement of parents in the program is based on the theory of Patterson which states that “antisocial behaviour could be started through parents’ mode of education.”⁷³⁵ As Patterson controlled the action of some parents in *parental monitoring*, Patterson observed that parents with antisocial children were unable to communicate well with them, causing some parents to be too authoritative with their children. In support of the above statement G. Patterson et al strongly noted that there should be a cordial relationship between parents and the school in matters connected to good education of their children.⁷³⁶ Marzio Bargagli and Uberto Gatti emphasized the importance of education when they said education is an agent of social mobility. It promotes changes in literacy level and standard of living.⁷³⁷

Still on the school environment, teachers should be taught health education to enable them prevent the rate of deviancy and promote life skills. It is essential that active participation be created in the class, cooperative learning and adequate social relationships and social conditioning be allotted to students through their teachers by helping them construct a meaningful reality. In learning theory, John Watson declared that there is no limit to the capacity of conditioned learning to mould the human person.⁷³⁸ Murray Knuttila specified that when teachers are unable to inculcate norms, values and rules of conduct in structuring human interactions among their students, then, there will be a lack in assimilating to reality, having adjustment difficulties in relationship and educational attainment.⁷³⁹ The tendency is seeking for alternatives, as indicated by Robert K. Merton in *Social Structures*, which could put pressure on an individual to assume non-conforming conduct rather than conforming conduct.⁷⁴⁰ Knuttila said that this is evidenced in the numbers of youth who are engaged in the evil of trafficking.⁷⁴¹ Sometimes, it is the pressure and conditions of living that make them to be involved in the business.

[8.4.1.3. Education of vulnerable youth](#)

Education brings about necessary changes in youths’ ideas about health, hygiene, medical care and scientific beliefs. Hence, education should help youth not to fall victim to undesired behaviour. If there is no suitable education that is relevant, accessible, there will be problem in socialization. As the youth are

growing, they search for social identity. It is a matter of priority to support the youth at this stage with proper physical and psychological development otherwise the youth will be prone to a series of influences. „By providing adequate moral and intellectual attitudes, education prepares youth for the future life ahead.“⁷⁴² They should manifest interest in the school education. Therefore, interventive activities are necessary for preventing youth at risk of becoming deviants. They should learn to associate themselves with positive groups. Richard Cloward and Lloyd Ohlin noted that the socio-cultural and socio-economic situation of the youth must be analysed before proper remedial activities can be taken.⁷⁴³ Barbagli and Gatti argued that adolescents become alienated from the system when they find they are illegitimately denied status.⁷⁴⁴

It is important to modify the school curriculum and methods of teaching by introducing activities necessary to better their condition of life, like: individual preventive activities, collective integrated activities with school curriculum and occasional activities depending on the need of time and space. All these programmes should help the vulnerable youths to be useful in improving the quality of their life. The youth who are above the school age require vocational counselling and practical training that can lead to income generation either through wage labour or self-employment in a broad diversity of employable skills.⁷⁴⁵ The aim of information and awareness raising activities in schools is to increase understanding of the potential danger of human trafficking and to raise awareness among youth as well as to identify preventive activities.

8.4.2. On the socio-cultural/environmental level

This aspect of our work focuses on the prevention of the socio-cultural dimension of the problem. We emphasize the need to increase interpersonal communication within family, providing opportunity to discuss the sense and value of life. Neither the victims nor the clients should be blamed; rather, everybody is responsible. The mothers should be responsible mothers. They should teach their children sex education and be able to control the affairs of their children. Another aspect is by public re-education and economic empowerment. Through these two major activities, women and girls will be less vulnerable to take risks.

8.4.2.1. Public re-education to change the mentality of people

In spite of the good intentions and elaborated efforts accompanying numerous programmes for combating human trafficking and prostitution, the attitudes of the general public towards the phenomenon remain largely negative. This hostility, of course, explains to a large extent why the general public is not solely committed to solving the problem. Human trafficking is regarded as a dangerous menace.

It is very clear that re-education of the general public needs to be undertaken if any positive effect is to be made in solving the problem at hand. The first step is the change of attitude. The laws concerning women and girls should be respected and implemented into legislation. The government and organizations that control the media should make proper efforts to re-educate Parents and the general public regarding the phenomenon. “Parents should be taught to become better parents and take responsibility of their own children.”⁷⁴⁶ The general public needs to be educated so as to become more conversant with the condition of women and girls living in a difficult environment. This might encourage financial assistance for the programmes that have been carried out on their well-being. It is due to ignorance that many parents encourage their children to offer themselves to those who trade in human trafficking. Education of illiterate parents especially the mothers should be taken into consideration because through education they will know the dangers involved in human trafficking. Moreover, the mothers should avoid idleness; learn to be useful to themselves through economic empowerment programs. In spite the fact that some mothers are single mothers, they should be empowered to take care of themselves, be able to differentiate their action and be productive.

The village legislative and administration reforms need to be changed. The cooperation of the general public is required. Such reform, however, have to be focused on a far-reaching social and moral revolution. The social problems as revealed in our research are as follows: Problem of money, egoism, consumerism and power. Everybody has contributed to its escalation, so, general contribution is necessary to building up a public opinion in favour of a remedial action to the existing problems. Steps have to be taken, therefore, to make this revolution effective through series of campaigns where every citizen is to be

held responsible.

8.4.2.2. Economic Empowerment

According to I. O. Onyango, “poverty today is being recognized as a threat to a very significant section of Nigerian households, with worrying follow-on effects for the security and economic well-being of those with surplus income and good services.”⁷⁴⁷ Onyango further notes, the poor must be provided with the means to help themselves through earning opportunities, ready access to the means of production, provision of affordable basic services and the protection of law. He affirms that self-reliance is the means to this, through economic empowerment.⁷⁴⁸

Economic empowerment provides people a sense of their own power, creativity and possibility. It also helps them to accept their limits, values and set priorities. Economic empowerment makes people realize that all things are possible and so, decision-making must be made to meet set goals while abandoning others.⁷⁴⁹ Economic empowerment could be divided into three major sections: the personal, relational and collective empowerment. These areas of empowerment will help them become responsible for their own social and economic improvement, encourage social-decision and stimulate self-confidence within them.⁷⁵⁰ This could be achieved through small-scale business development, job creation, and health services. It will strengthen any existing self-help programmes and reinforces income generating activities through business training.

Because so-many women and girls today need incomes for themselves and their families and there is no means of obtaining some help, they move into other areas in search of employment. As getting jobs in the formal sector is very difficult for most of them, the tendency is to move to informal sector where they can easily get jobs and many of them engage in human trafficking. Involving in the menace might not resolve their economic problem; rather, it makes some victims render their lives useless and unproductive. Economic empowerment could be done through self-help groups. It could be possible through forming Credit and Savings Unions and Other Income generating activities based on groups. The most important thing is to facilitate programmes where poor

families are empowered and provided with economic alternatives to human trafficking through micro-credits to enable them to begin their own enterprises.⁷⁵¹

The people should be encouraged to utilize their resources for their own development. In this way, they will realize that they can use their resources to resolve their problems. Self-help groups, Credit and Savings Unions are important aspects of a broader process of social empowerment which people have to express their solidarity with each other.

The ability to make an adequate and mature contribution might lead to the effectiveness of the community. As social participatory theory states that self recognition of members in a particular group motivates for better actions.⁷⁵² The essential thing is that the programme is adequate for the planned group in question. Giani Paone and Anna Teselli supported the above statement by referring to the unemployment has become a problem also in Italy which has lead many youths astray. They suggested how the problem of human trafficking in Italy could be resolve when they said that the issue of human trafficking especially in Italy in recent time could only be handled through environmental education. They emphasized the major areas to focus on and those who should be responsible for that. They said that those in authority should base its orientation on the demand of the politicians, laws and available resources within the nation. They pointed out that it is in the school that the cultural and social promotion can effectively take place.⁷⁵³ They should be permitted to make decisions. It is essential to build on the good practice done so far in zone at risk of human trafficking. The involvement of the local employers, traditional leaders, workers unions is of paramount importance. The issue of human trafficking should be accorded due importance in programmes to address poverty through promoting the identity and rights of every citizen. Erving Goffman, in *The Presentation of Self in Everyday Life*, indicates how the influence of a particular group can affect the productivity of individuals. Goffman maintained that productivity depends on rule-oriented, with practical codes of conduct, otherwise there could arise reduction of commitment.⁷⁵⁴

The Edo State investigation shows that socio-economic problem can manifest itself in different areas of social life and how it could lead vulnerable ones to fall

and assume an abnormal attitude to life. It is on this ground of low-income generating opportunities within the community that some youths engage in trafficking as a means of survival.

The social identity theory suggests that conflicts occur in community empowerment because people are seeking to maintain their shared or social identity. In that regard, they view their group as an in-group and others as outsiders. Jenny Mercer and Debbie Clayton in *social identity theory* hold the opinion that social groups to which an individual belongs can have significant effect on one's self-esteem.⁷⁵⁵ When there is an attitude of discrimination it might lead to a paranoia or deviant behaviour.⁷⁵⁶ As labelling theory notes "trapping individual in a deviant identity makes a self-fulfilment prophecy." The application of the term on Edo women and girls could imply that both the society and the culture have succeeded to label girls even those who genuinely travelled to Italy and came back as *Ashawo*.⁷⁵⁷ It is the society that controls the conduct of individuals. Hirshi Travis said the consequence of such labelling is the assumption of such conduct.⁷⁵⁸

It is through contacts and dialogues, good interpersonal relationships, lack of humiliation and discrimination of women and girls, recognizing the dignity of everybody especially the less privileged ones, performing collective action, practice true love and leadership continuity and stability among the community members should be upheld to facilitate a change in the community social life.

Working closely with the community authorities and networking with them, some community members might change and acquire self-esteem and a sense of purpose that was lacking beforehand. They will be able to take a step towards solving their own problems, improve their standard of living and be independent through development carried on within the community according to the principles of solidarity and participation.

[8.4.2.3. Ex-victims participation in programmes](#)

The effect of Survivors participation in conferences on equal levels seems to have a greater impact more than usual in meetings conducted in regard to the issue of human trafficking and prostitution. Through their participation in the meeting, they are able to express their opinion in a constructive manner in

matters affecting them.⁷⁵⁹ It is necessary to strive to develop and implement programmes to promote reasonable participation by survivors in a decision-making processes, in families and schools, at the local, national and international levels. Lack of listening to them will lead to a continuous falling into this issue of human trafficking and prostitution again. Therefore in order to acquire a better future, survivors should be allowed to build self-esteem, acquire knowledge and skills such as those for conflict resolution, decision-making and communication, to meet the demands of life. We should understand that these victims have acquired a series of traumas and useful pieces of information and experiences to share. And so, “it is very necessary that the survivors be given an opportunity to voice their life experiences and their feelings.”⁷⁶⁰ The victims of human trafficking should be permitted to take part in conferences on different levels regarding the phenomenon.

We will take educational needs of all the knowledge and skills with the community members are supposed to acquire along with their personal status and participation progressively more in cultural and social life.

8.5. Community development needs

It is not easy to study and identify the problems of rural community in Edo State because of the uncertainty of the notion and the circumstances surrounding it. For this reason, we will begin with a working definition.

To carry out the program, it is necessary to investigate educational needs, namely those arising from community socio-economic basis, and those expressed by mothers, victims and vulnerable. The analysis of these needs will be based on the analysis of the materials gathered from the interviews. The first aspect for mentality and social change in Edo State has to do with education needs in order for the community to overcome the cultural vacuum created by the visible disintegrate of the once unchallengeable traditional values, occupational and cultural heritage.

Apart from different aspect of educational training, there is need to investigate the community wishes and needs. We cannot talk of *actual needs* rather of *wishes*. The actual needs and wishes have to emerge to be effective. We divide the real needs and wishes into three groups. They are:

Infrastructure needs are basic as are social facilities. The basic facilities like basic sanitation, water supplies, roads, transport and electricity, while social facilities are recreational facilities, child welfare facilities, elderly welfare facilities, schools and health facilities.

Vocational training needs like training for agriculture and craft. Specific vocational training needs are very important because through education, young people will be motivated to take up farming. It will also help to create welfare facilities for farmers in old age. Engaging in agriculture will help minimise less interest of young people for farming.

Socio-economic needs are less specific and can most often be identified only by acknowledging the inherent values in the community. Sometimes, these values hinder some people from being aware of the existing problem which affect their daily lives, like human trafficking and prostitution, family planning, child-parental education and personal hygiene and public health.

The *goals* for the community activities are: the individual should be able to associate themselves with one another; recognize human worth of all; eat and discuss together in community; value each persons effort and promote unconditional love. There will be extra ordinary activities like drama, library, and recreation.

The *drama* will present playlists at events on tropical issues like human trafficking and prostitution, HIV/AIDs, and Child Labour, etc.

The *library* will help encourage a reading culture and provide a quiet environment for private study, the community will set up a library where people can make productive use of their time.

Community recreation will be provided in the community with a variety of games to engage the youths. Having them in the territory provides an avenue for inspiration and positive engagement of their idle time.

The *objectives* for the community activities as based on the following:

- Parents-child conversations on human trafficking and prostitution;
- Cultural meetings with outside experts, only for the mothers;
- joint activities mainly plays, drama and music for expression; guided visits and film.

The films on the family and social role of women and girls will help to tackle the issue of each nuclear family in order to portray its internal dynamic and its problems. Another film will be on victims of human trafficking and prostitution in order to bring out the trend of the phenomenon and the experiences of the victims before and after the journey.

8.5.1. Territorial educational project to bring about a change and growth.

Our innovation project should be based on the subject and on its resources. The operational model centred on the subject and its resources may be able to make a change, not only for the individual alone but for the entire community. The subject is a resource in the innovative project, which is able to gather the social resources, use them more rationally and be able to resolve many situations of vulnerability and discomfort. This preventive innovative project is based on the structural and cultural conditions of victims of human trafficking. Considering the two mentioned factors, it is the cultural factor that pushes the victims at risk of human trafficking. The innovative prevention should focus more on the cultural and relational context, without losing consideration of the structural context. Our innovation should help the victims to be able to indicate the risk situations. The cultural activities should emphasize the necessity of intensive communication within the family cycle, discuss the meaning and value of life, and the importance of interpersonal relationships.

Culturally, we consider individuals as possessing potentiality and its social resources. The preventive methodology should be based on resources available to the individual. Sometimes, it is the lack of resources or its deprivation that force the individual towards situations of vulnerability and discomfort. There is need to understand the real condition of the lack of resources where the individual lives, motivate the individuals towards desiring for a change and assisting them to address their problem.

The cultural and relational solution are effective only if the energy and creativity of victims are encouraged to enable them take active part in shaping their environment, their societies and the world they will inherit. UNICEF points out that disadvantaged and marginalized women and girls in particular, need

special attention and support to access basic services, build self-esteem and a sense of purpose that was lacking. ⁷⁶¹ Through the use of different models, they begin to take a step towards solving their own problems and to be able to take responsibility for their lives.

The structural innovation project should be carried out in the public institutions. It should promote social intervention policy by reducing the rate of poverty among women and girls. It should also offer them the opportunity to undertake educational courses.

The major point to consider in the model when planning for the preventive innovations is that the model does not eliminate the risk but it can only eliminate the structural causes. The issue is not eliminating the problem, but to learn how to deal with the problem. It is also necessary to have individuals and resources to do it.

In this complex situation of human trafficking and prostitution, it requires complex solutions. At the level of inequalities, refusal, exclusion, there are many innovative project to offer. To do this, some innovative projects are necessary for authentic cultural change in the lives of men and women from Edo State. Because of various cause of human trafficking, it is a problem to use only one model in an innovative program. So many micro-shifts activities should be carried out in the daily lives of men and women of Edo State towards the reducing of the issue. It consists of different elements like health, education and social environment.

[8.5.2. General community activity](#)

In a situation with relatively few possibilities for social and cultural participation, especially for women and girls, their involvement in human trafficking activities become very difficult for themselves and their children. We may simply imagined how little possibility there is for any educational activity, even one focused model of social change to have much effect of direction in economic and political dealings. Educational activities become fully meaningful if it provokes a change in attitude from indifference towards self-protection and protection of others. It requires involving the whole community in the process of reconstruction, and perhaps, modification of social values. It also entails

focusing on the entire community not just on one age group.

The programmes will be formal and informal, bringing about a change and growth. The specific objectives of formal program are: development of logical thinking and reasoning ability, and possibilities of expression. The informal activities have the following specific objectives: knowledge of the environment, its history and resources, economic and social characteristics, and artistic heritage, meeting with the local authorities to tackle and resolve the problems of human trafficking and prostitution in the community.

In rural community, between January and June, the educational and social activities of action will be planned and developed through studies and series of meetings parents, young people, local leaders and school teachers. The choice of the location or town for the activity is based mostly on the degree of vulnerability of youth and number of mothers who are encouraging their daughters to trafficking. Account will also be taken of the involvement of the local authorities who will directly motivate the function of the activity.

From the beginning of the activities, we will adopt the system of non-directive model where by with clear information the community will recognize the appropriate ways to find solution to their problems.

At the start of the activities, each group involved in the program should do an investigation of their living conditions and requirement as a community. This will help to learn more about the environment, source of income activities, verify the economic condition of mothers and determine their socio-economic status, marital status and educational level. The investigation will help to find solution to their daughters involving in human trafficking and prostitution. The family set up, educational level and economic back ground of the victims will be examined. The outcome will help educate, integrate, help them make a living and to reduce their problem in family and community. The vulnerable should be considered to know their ambition of travelling, their family background, socio-economic status of their family, educational level of their parents, in order to find way of directing, convincing them of making a living rather than human trafficking and prostitution.

[8.5.3. Specific programme for victims, mothers and vulnerable youth](#)

On the basis of interviews with the victims, mother of the victims and the vulnerable and expert groups, we realise that the community has two major problems. They are: *socio-cultural and socio-economic problems*. As mentioned in chapter three, socio-economic problems cause the youths to move away from the rural area where there is less possibilities for schools and job opportunities to urban cities searching for job and better condition of life.

The socio-cultural problems as mentioned also in the same chapter three explained the community's way of life and system of values and cultural references are greatly conditioned by physical living conditions. There are situations in the community that have not yet succeeded in expressing their needs and wishes. In other words, various institutions are not able to resolve the current deficiencies of young people.

The process of a change in the community is hindered not only due to material constraints but also with ethnic, religious and cultural barriers, and socio-cultural emancipation. It is necessary to analyse and bear in mind some of these problems in order to assist the community to overcome them. Therefore, educational activities have a very important role to perform in this regard.

Finally, having in mind all the possible socio-cultural hindrances in mind, the community's traditional value system like religious convictions, moral standards, women, child-bearing, internalised attitudes with regard to sex, disease, culture, politics and progress must be meticulously respected.

8.6. Assistance to Victims of Trafficking

We are aware that human trafficking is a social problem which needs to be combated by addressing the problem holistically through policy, action and co-operation of stakeholders. Such co-operation will help to tackle the problem of supply and demand as well. To bring about change, Nigerian Human Rights Organization together with the government should raise awareness activities locally on the evil of the issue. To confirm the above state, Beth Herzfeld pointed ways to show the traffickers that their business is inhuman. Herzfeld suggested that "victims who have been trafficked should be rehabilitated on their release through education and training in order to allow them to build lives on their own, as well as providing psychological support."⁷⁶² Moreover, the

government should provide programmes that alleviate poverty and develop resources for the communities most in need.

The importance of assisting the victims of human trafficking was emphasized by the Pontifical Council for the Pastoral Care of Migrants and Itinerant People during its 1st Integrated European meeting for the Pastoral care of the Road/Street whereby the council stated: “Church and education systems are responsible for the future of new generations whilst respecting their differences....”⁷⁶³ The Council further says “Any victim taken away from this inhuman business needs a well-planned programme for assistance, especially if the victim does not develop well because of the early age exploitation or if the victim has experienced working as a prostitute or has never lived in a well-formed family environment.”⁷⁶⁴ Victims who have spent their life in any of the above manner need not only essential assistance like education, formation, health⁷⁶⁵, proper nutrition but also be accompanied in a secured environment along with legal assistance. ⁷⁶⁶A great number of programmes will render adequate help in such a service to these victims through the rehabilitation centres.

[8.6.1 Programme of activities for the victim](#)

Moved by the terrible experiences of victims of human trafficking and prostitution to different European and African countries, we believe that certain curative activities are necessary for them to re-awaking the resources rooted in them and acquire coping skills so that they can plan their future and resolve their problems.

Counselling department consists of peer group counsellors that counsel on matters like HIV/AIDs, Human Trafficking and other social issues. On matters concerning health, there is a medical doctor, who is the head of the department assisted by a nurse who offers the opportunity for individual counselling. Counselling is the process by which the hurts of the ex-victims as results of their experiences at the hands of their traffickers in the destination countries are healed. Counselling helps the ex-victims see the need for reintegration and the processes involved. Information will be given to the ex-victims on health and civic education, conflict management, and HIV/Aids awareness.

Micro credit is a source of financial assistance for the ex-victims to help them establish some economic empowerment project of their choice after they might have completed some counselling and training.

Vocational training consists of a catering department, fashion design and tailoring department and computer studies department. The catering department will offer the ex-victim the opportunity of participating in a three months training program on the preparation of different kinds of Continental and African dishes, snacks, confectionaries and beverages. In addition, knowledge about kitchen maintenance and hygiene is acquired through theoretical and practical instruction.

Fashion design and tailoring department will be where sewing machines, weaving, knitting and embroidery are taught. The section helps the ex-victims to learn how to measure, cut, sew, and design native and English attires. They will also learn to make bags and children's wear. The program will last for six months.

Monitoring is the last stage of the reintegration process. It entails monitoring the returnee and following up on their progress. This period lasts only for a year. The duration will depend on the nature of business or ability of each returnee. The time might be extended if there is any need for it. For those in schools, monitoring will last as long as they are in the school.

Security is the protection of the returnee from being harassed by the traffickers and from being re-trafficked. Both the ex-victims and their families should be protected from the harassment of the traffickers who usually want to be paid back whatever money to have been spent on their daughters.

Networking with other National, International and Local NGOs is necessary to help explore mutual relationships for the betterment of each group and personal development in the work.

The ex-victims are provided with two assistances. They are: Rehabilitation and Reintegration.

[8.6.2. Rehabilitation and reintegration of victims](#)

Rehabilitation also named *Safety Home*. There are different activities available for them at the Safety Home. Safety home is also named shelter where the ex-

victims can be accommodated. It can be seen as the first step to solve the situation of the ex-victims. There is need to collaborate with other NGOs. Shelter for ex-victims offers the possibilities to get them out of trafficking.

It is only by rehabilitation that the process of liberation is completed. Rehabilitation signifies supporting the return of the victim to the community. It must respond to two fundamental needs of the liberated victim. First, the victim must be guaranteed the material needed for survival. It goes without saying that if the economic situation of the family remains unchanged and if the causes which had provoked human trafficking persist, then, the provision of a temporary allowance, for instance would have little effect. Secondly, specialized treatment is necessary to repair the psychological traumas suffered by the victim and to assist the victim's reintegration into the society.

Reintegration is the primary aims of preventive activities. The victims are to be re-united with their families. Series of efforts are to be made to contact families by visiting their homes. However, this is a long process and it is sometimes hindered by the reluctance of the victims to cooperate. Many factors are responsible for this reluctance. In the first place, some victims are ashamed of their parents' economic condition. In other cases, victims are unwilling to meet their parents due to lack of trust between them. Some parents who are poor may be reluctant to receive their daughters back home. The process of reintegrating the victims with their families is long and complicated. It is necessary that to confront the conditions that forced the victim to travel out of the family by improving the living standards of the families. Most often, the parents need rehabilitation as much as their children. One of the strategic plans in reintegrating the victims is by offering parents training to enable them to set up small business and promote low-cost housing.

Reintegration is a process of making the ex-victim resettles back into their families and the society. One of the ways of making reintegration effective is through family tracing. *Family tracing* helps to prepare the members of the ex-victims for the return of the ex-victim. This counselling to the immediate family and the community is important to prepare them to receive the returnees upon arrival and to support them in the process of their reintegration. In most cases, the ex-victims will be ostracized or regarded as a failure. The ex-victims go

through serious psychological traumas trying to re-enter into the family and the society as well. Family tracing is a reconciliation exercise. It is the starting of effective reintegration.

To carry out the work of rehabilitation and reintegration effectively, there is need to map out policies and programmes on the welfare of trafficked persons. Many governments have already mapped out policies and programmes for the good of the survivors. As mentioned above, the Nigerian government has instituted NAP TIP to carry out the work as stipulated in the law. Obviously, the ideas behind this approach are being generated mainly by human rights advocates and grass roots practitioners working with victims and by psychologists, economists and social scientists with an interest in developing measures that better respond to human trafficking problems.⁷⁶⁷ To approach this aim, it is almost necessary to start by knowing what it means to be a woman, what the victims experienced during the trafficking process both at home, in the destination country and their motivation for engaging in the business. These victims need to be respected as normal persons due to the marvellous contribution they render to their families and society despite the traumas they went through. Their life experiences have also helped them to be able to shape their own lives.⁷⁶⁸

Many experts are working in the assisting, rehabilitating and integrating of the victims into their respective families and society. Without doubt, these victims need help from different specialists like psychologist, social worker, voluntary worker, and psychiatry. The experts are different and all engage in a creative way. Others who engage in the sector are religious women, Families in solidarity, the Church, Women and youth organization, and traditional rulers and community leaders. The involvement of each of the above mentioned experts play important role in the redemption of the victims of human trafficking. Those involved in such activities dedicate themselves fully for the well-being of the victims.⁷⁶⁹ It is absolutely necessary that all working with the victims should undergo proper formation and specializes orientations to enable them fulfil the duty effectively. Many organizations have engaged themselves to restoring these victims with their original families like COSUDOW in Benin-City. For recovering victims from human trafficking, it is a risky job, sometimes it can

cost one much energy and last longer than planned. This however, should not prevent making good efforts in this direction.

In our next section we examine who the experts or educational team involved in the restoring the dignity of the victims are and their duty.

8.6.2.1. Educational team

Our education team consists of educator, psychologist and counsellor who have through their profession sufficient experience concerning the issue. The kind of services these professionals will offer requires a holistic understanding of the person to be assisted and her need for physical, social and psychological wholeness as well as economic condition.⁷⁷⁰

The *educator* is the one who speaks with the group about the general overviews of the issue through informational presentations, professional trainings and prevention programs in schools, civic groups and in communities. *At the educational level:* the educator teaches education of affectivity; education of healthy relationships; relationships of equality; education of men and women communion; how women and girls are affected by human trafficking and prostitution; what kind of services are to be offered to assist them; how the community can get involved and even how to stop getting in contact with the traffickers. *At the social level:* education to value the territory, the school, the oratory and accept individual differences. *At the socio-cultural level:* education of communal responsibility, equal right, non violence and respect of human dignity. *At socio-political level:* no discrimination, avoidance of social stigma. *At territorial level:* getting together with everyone, tell the truth, value individual efforts, joint action, true love.

The *counsellor* is to assist the victim heal the hurts she is carrying within herself as a result of the life experience during the period of exploitation. The counsellor should be able to help the victim see the need for rehabilitation and reintegration and the processes required.

Social pedagogist builds a good relationship with men, women and youth and children living in the territory. He provides nurturing conditions that support well-being, learning human growth in two opposite directions, towards independence and towards interdependence. This is underpinned by humanist

values and principles which view people as active and resourceful agents, highlight the importance of including them into the wider community, and aim to prevent social problems that exist. A typical training model designed to address relationship issues is known as the “three Ps”. This involves social pedagogues looking at their life in three sections. The private self, which stays private; the personal self, which is areas they can share with young people; and finally their professional self, which involves information about the job which they pass on. This helps workers to ensure that relationships can be warm and close, as well as professional.

The social pedagogist’s challenge is thus put to analyzing the potential and limitations of the victims, mothers and vulnerable youth experiences for the construction of a popular-democratic project of the territory, by trying to assess their contributions towards a community change and by helping them to make great strides in terms of developing life skills. Eventually, the people in the territory are seen as competent and active people in their own right

The *psychologist* should be able to understand the victim’s past and negative self-image about herself. The psychologist must be able to raise awareness of the social context by familiarizing the victim with problems relating to human trafficking and prostitution.

Let us also mention some other subjects who engage themselves in the field. They are: religious women, volunteer groups, families of solidarity, several co-operatives, special volunteer, women organization, youth organization and the Church.

It is necessary for team spirit among the educational group assisting the victims of human trafficking and prostitution in order to bear better fruits in the life of the victims.

[8.6.2.2. Collaborative networks](#)

We have already noted that there are many different organizations working to tackle the problem of human trafficking and prostitution in Nigeria. Many of these are seen all over Nigeria, but the majority are centred in Edo State. These organizations have various goals and cater to various needs. Sometimes, there is little or no co-ordination among them. As a result, there is a great deal of

overlapping and duplication of effort. This is not in itself a bad thing, if the magnitude and intensity of the problem warrants it.⁷⁷¹

It would be a help to gather resources and unify objectives. Unfortunately, where money is concerned, institutions are usually fiercely jealous of their own patrimony and are unwilling to surrender financial control. The unification of objectives, however, should be less controversial, and therefore more easily achieved. This would involve adopting agreed policies and setting agreed standards of service. In this way, it would be possible to see how the different type of service is performed and how the territory is covered. It would help each individual organization to develop and articulate its policies, through learning from each other. It would discourage the existence of becoming an “industry” in the fight against human trafficking and prostitution.

Networking would help to make these organizations more efficient, serving each other’s needs, pooling resources for health care and skill training of women and girls. It would also make any campaign of public re-education more effective. Often times, networking is unsuccessful because one or other of the organizations has assumed the initiative and expects to become an “umbrella” for the others. What is needed is a genuine consortium on equal terms, which would earn the respect of government and the national and international bodies. The women’s consortium of Nigeria strengthens its commitment to the promotion of the rights of women and girls by being in the fore front in the battle against human trafficking and prostitution in Nigeria. A consortium would be able to liaise with them and with the judiciary and the police. It could also monitor and evaluate the work of its own member organization.

Conclusion

The present situation of Edo women and girls has been continuously subjected to new system of living not mainly on the culture as mentioned earlier. Edo culture does not permit human trafficking. Human trafficking began because of the unemployment and greediness among youth. It is necessary for the awareness of the cultural heritage which is gradually disappearing. By introducing youths to vocational training, catering and computer studies, they can be productive in their community. Parents can assist to keep the traditions

active and help their children to learn them in the activities of their own socialization.

The empowerment programme might be considered as a way of protecting the women and girls social identity against human trafficking and prostitution. To this effect, jobs must be provided to prevent emigration. That in itself, however, is not enough. Alongside job, there must be possibility for renewing family value system through the education of proper values to their children to be re-activated. Socio-cultural animation seems adequate to prevent by a joint effort to reactivate folklore and to challenge, among young people, the cultural resources available to them like weaving workshop. Constant role play in the television has been considered as authentic for the modification of cultural heritage. For the social and cultural change, the involvement of the parental participation in the project is crucial to widen their social and cultural views in order to produce a stronger impact on the community's life.

Among all these groups and activities, the Church so generally present in Edo State is acting positively to involve young people in various projects and also make some of them responsible for different associations to collaborate in the ecclesiastical activities. [772](#)

The Nigerian government is also performing a great job through the action of NAP TIP in the fight against the evil in Nigerian. The efforts of these different bodies have yielded much fruits. Still, there is need for constant verification of the quality of the methodology the different bodies are using in the intervention programmes at different levels.

Significantly, from the findings in this study, we can draw the following suggestions:

On the Individual: The number of youths engaging in human trafficking and prostitution will reduce among Edo women and girls and Nigeria at large. The victims will be re-established, integrated and rehabilitated to their families and communities and provide a means of livelihood and information will be extended to the vulnerable youths and mothers on the evil consequences of human trafficking and prostitution.

On the Edo State and Nigerian government, they will provide information on

the influence of cultural, socio-economic and educational background of the Edo women and girls of Edo State in their involvement in human trafficking and prostitution. It will enable the Nigerian Government to discover the routes of human trafficking from Nigeria to European and African countries so as to track down the traffickers.

Moreover, it will address health associated hazards of the victims. It will help to educate the public of the dimensions and mechanisms of human trafficking from Nigeria to European and African countries.

Hindrances.(finance) The major problem we noticed that hinders the realization of the elimination of human trafficking and prostitution among Edo women and girls is the problem of not having enough resources. In any case, all hope is not lost; UNICEF is working closely with the local government authorities, non-governmental bodies to set up vigilant men against human trafficking and prostitution.

Again, there are training manuals, training programmes for parents for them to understand what human trafficking is all about, what are the Rights of the women and girls. A girl-child should have the right to education, to good health, to good recreation, and to the basic facilities of life. The situation of Nigeria laws needs to be changed. We should move forward in this 21st century whereby we will assure our women and girls hope instead of fear. As a common project, everybody should be involved in the general protection and improvement of victims of human trafficking and prostitution. The government will need to be monitoring the implementation of the institutional laws. We believe that Nigeria will develop if only all her citizenry are granted a normal upbringing and the right to survival, development, protection and participation in the society.

As we all know, human trafficking and prostitution is a global human rights crime that can only be truly eradicated by effective international cooperation that aims at fostering just political and economic relations among states, integral human development within them and effective support of the weakest of them.⁷⁷³ At the State level, this cooperation must occur between governments, and non-governmental organizations, and between all levels of government ranging from the federal to the local. It is important that destination countries work with the country of origin and transit countries. Country of origin must implement

different preventive activities and awareness campaigns. *The government of the country of origin* should provide all means possible to rehabilitate and reintegrate the victims into their families and society with income generating activity. An adequate monitoring should follow. *The government of the destination countries* should take measures to discourage street prostitution where the majority of victims are found. *The government of transit countries* should arrest and repatriate victims and traffickers back home. They should also prosecute their citizens who provide fake documents for victims and traffickers passing through their countries. Obviously, it is a great task and we need each other to do the work before us - "Together, it is possible."

Finally, let us emphasize one thing: The dignity of human beings is an organic whole that may be demanded at any time in one's life, and the human rights that originate in it actually consist of one right that is the right to live fully, enjoying the dignity of the human person.

GENERAL CONCLUSION

The objective of this study was to find the prevalent factors that cause human trafficking and prostitution among Edo women and girls in Edo State and to provide information on the cultural, socio-economic and educational level of the families and the victims. Our research and findings on *Human trafficking and prostitution among Edo women and girls* have confirmed that human trafficking and prostitution have been on the increase since the 1980s. The major reasons behind Edo women and girls getting into the trade are the following: low value of women in regard to education, fewer employments and of job opportunities. Some other reasons include: the devaluation of the Nigeria currency, poverty, peer group, poor moral upbringing and ignorance.⁷⁷⁴

Our conclusion will shed some light on some programs that those who desire to render help may undertake to combat and prevent human trafficking and prostitution. Moreover, our conclusion will facilitate, the need to learn more about the condition, the problem, difficulties of these women and girls, the need to look for ways that will effectively attend to their welfare, and well-being which has been ignored for too long leading to human trafficking and prostitution. Human trafficking became so serious that it drew the attention of the World, which led the first international counter-treaty which was signed in 1904.⁷⁷⁵ Since the year 2000 the attention and efforts of the international community in respect of understanding and dealing with this problem have increased dramatically.⁷⁷⁶

There are conflicting views, feelings about human trafficking. Combating the problem will require regulatory action, dialogue, education and proper information at all levels. It has to be harmonious and consistent in order to make a difference.

One of the findings of this thesis is that parents and or guardians who send their children to trafficking do not ask them about their experiences. It is not these women and girls who are punished by law but it should be their parents

and or spouses. In fact, everybody is requested to help in this battle towards the fight against this terrible menace of human trafficking. The protection granted by the law should be known and understood by everybody and should be communicated to the society at large in a way that is understandable to everyone. Making use of posters, newspapers in native language, using radios, presenting the problem at village meetings, through trade unions, NGOs and local community groups can be effective means of diffusing information. This is a challenge to all who are interested in the well being of women and girls.

The demand and supply of human trafficking will continue to remain high as long as income-earning opportunities are not available to most adult household members. Moreover, “the demand for sexual services will remain persistently high as victims of human trafficking are paid lower wages than any normal worker and protective legislation is not implemented.”⁷⁷⁷ Apart from the provision of educational and training opportunities to all, “victims of human trafficking should be provided with free legal assistance. This should bear information on victims’ rights and opportunity for legal redress and court proceedings in the language they will understand.”⁷⁷⁸

Human trafficking and prostitution is a global problem. Effective international collaboration is needed between the country of origin, transit and destination countries to fight the problem. Nigeria in particular needs to collaborate with different countries involved in human trafficking in order to eliminate the issue. Although, the Nigeria government has established NAPTIP to work on the menace coupled with different local NGOs in addressing the problem. It is important that we consider victims as victims, not as perpetrators of crimes. We must look at the institutional and policy framework that helps them to help themselves as human beings, in terms of the universal declaration that helps them to live not just with respect to their human rights, but also with a minimum level of dignity. And we need to address the underlying social, political, and economical factors that lead to these human crisis and human tragedies. We must focus on the human insecurities: economic deprivation, political persecution, ethnic cleansing, that cause people to flee their homes, rather than simply closing the door behind us in order to keep the less fortunate people outside. Let us all benefit from the diversity that comes with plural societies,

while urging our governments to live up to their international human rights commitments.

Because of the controversial nature of human trafficking and prostitution, it is difficult to obtain information about it, both from the victims, their mothers and the vulnerable youths who nurse the interest of joining the business. In 2002 the United States Department of Justice estimated about half a million to 820, 000 people (men, women and children) were trafficked over the world every year. Almost close to 70 per cent of the total victims are women and girls and about 50 per cent of them are below 18 years.⁷⁷⁹ In 2009 the World Bank provided a brief overview on the issues of human trafficking and the scope of the problem, its effects on the victims and the modalities in which victims are recruited from their community and country of origin and transported to the destination where they are exploited for purposes of sexual services.⁷⁸⁰

Victims of human trafficking and prostitution are transported by land, by sea or by air depending on the traffickers' wish, cost and their presumed safety. On reaching their destination, the victims are deprived of communication, free movement and are forced into prostitution. Sometimes, the victims are physically beaten up by their Madams, denied basic food, health care and proper clothing either because they do not cooperate or submit their money. The shelter they are given will be shared by other victims. There is need to take a closer look at the existing programs and policies even new ones are need to be made in order to foster protection of victims. The Nigerian government has to acquire political will and provide adequate resources to shift to developing strategies that can promote grassroots methods, thus opening up opportunities for the poor to increase their economic participation and benefits.

One can affirm that there is a united determination, efforts and collaborations; we can undertake a universal task today that will lead to a total transformation of social structures. This will promote a fundamental contribution to the future in which women and girls will feel a sense of solidarity and, when the time comes, will participate in the countries steady advance to higher level of liberty and social justice.

In conclusion, two questions that we should be concerned about and that are directly related to the situation of Edo women and girls are manifested. How can

we take care of such deplorable situations? Who are the agents to resolving the plight of women and girls? The investigation into these questions and possibly producing answers for them, will enable us to lift up the marginal groups from their abject condition. Consequently, by taking care of our youth, we shall have a generation of men, women, families, and societies that will defend peace and serve as a model of equality and solidarity among individuals and nations.

Human trafficking and prostitution have left us with a tremendous awareness regarding the situation of women and girls in our society today. It has called for a change towards our treatment of our females. To bring about action for the elimination of human trafficking and prostitution, continuous efforts have to be allotted in various forms, through different routes, to various receivers and through different modalities. To be able to fulfil this, it is absolutely necessary to have accurate information about the condition of victims and the nature of their exploitation, throwing light on the nation's obligations under national and international laws. Through the information, evidence will show the rate of inadequacies of implementation of the National laws, education, health and social welfare system. The message is this: *Stop human trafficking and prostitution* which can be achieved by the use of posters. There is a great need for a Public awareness campaign by the radio station in combating of human trafficking and prostitution. The following programmes are also necessary like education, school programmes coupled with community and family Programme. There is an urgent need for the improvement in the economy of Nigeria, participation of ex-victims in matters concerning their welfare, etc.

The message is that human trafficking and poverty are inseparable and that an end to the phenomenon will continue to be unreal until world poverty is ended. Although poverty is one of the reasons why women and girls engage in human trafficking, at the same time, it cannot be said that poverty necessarily causes human trafficking. In recent times, many governments have started to fulfil their national and international commitments in the discussion and definition of human trafficking.⁷⁸¹ Nigeria is one of the nations that has shown great interest in the discussion concerning the fight against human trafficking and prostitution as mentioned in the work, which appeals for the ban of human trafficking as a matter of urgency. We maintain that action should be taken at the local and

international levels involving the government's employers' and workers' organizations and NGOs in exploring ways to rehabilitate victims and provide alternatives to them and their families. The ball is now in the court of Nigeria to eliminate human trafficking and prostitution so that her youth living in the human society will live in harmony and freedom.

The Nigerian people should not forget that youths are the leaders of tomorrow. Without a doubt, youth today will grow into fathers, mothers and leaders of tomorrow, but they must be more suited to take-up or discharge the roles requested of them especially the roles that can improve the progress, development and unity of our society. Actually, no individual is better or worse than the kind of society that creates him. We have noticed from the work that Edo women and girls are victims of emotional, psychological and economical torture. These victims have been battered socially, economically, deprived, deluded, dejected and dehumanized by their respective masters and madams who use them as means of enriching themselves. The worst and the most painful aspect of these maltreatments imposed on these victims is that their family members are many times in collaboration or agreement with their masters and madams due to the material and financial helps which they gain.

Collins Okorie notes that some heartless and irresponsible Nigerians are engaged in the activities of selling Nigerian children to neighbouring countries like Cameroon, Benin Republic and Togo as a means of earning their living.⁷⁸² These so-called traders of children presume to be taking these innocent children in a ferry and sail across the sea especially by night. The risk and dangers create for these children on board the sea is misread and never seen in the case of any type of boat tragedy and most of these children are taken as slaves to their masters and madams while some others are slaughtered to bleed lavishly under the heat of the sun under the name of performing rituals. The case of human trafficking is a task for every Nigerian soul. Why are Nigerian youths turned into instruments and avenues for the fulfilment of excessive ambitions?

The effort of the different International Organizations in Nigeria is not without fruit because they focus their attention on the poor masses (victims of human trafficking and prostitution). Undoubtedly, the lack of sensitivity creates a great menace to the survival of the country as long as Nigerian society creates this

division, which is likely to result in a lack of peace in the whole Nation. The pursuit of wealth, inordinate ambition to acquire material goods and to become famous, threatens the existence and proper development of Nigerian youths, who are the victims of the reinforced hunt for wealth and thoughtless materialism. The women and girls are transformed into simple articles of commerce and instruments of sex exploitation, prostitution and moneymaking. Moreover, everywhere one goes, women and girls are made to suffer most of the inadequacies of the present situation in Nigeria. The idea of making education accessible to every Nigerian child is necessary. The story of the Nigerian youth is filled with miseries, illusion, uncertainties, poverty and trafficking. We should remember that women and girls have a right to live like persons with dignity.

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- [13](#) An Oral discussion with Chief Isoko Ibhilo, concerning *the origin of Human trafficking in Nigeria*, held on 16th February, 2011, Edo, Nigeria. In this work, Isoko Ibhilo is not the real name of the Chief.
- [14](#) Cf. COMMONWEALTH SECRETARIAT, *Report of the Expert Group on Strategies for Combating the Trafficking of Women and Children*, London, Commonwealth Secretariat, 2003, 5-30.
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- [17](#) FEDERAL OFFICE OF STATISTICS, *Poverty Profile for Nigeria 1980-1990*, 15-17.
International Organization for Migration, Statistics from Nigeria Police Force, Nigeria, 2003, 15-17.
- [18](#) C.E.E. OKOJIE, (eds.), *Programme of Action against trafficking in minors and young women from Nigeria into Italy for the purpose of sexual exploitation*, report of field survey in Edo state, Nigeria, July 2003, 17.
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- [20](#) Cf. CATHOLIC BISHOP'S CONFERENCE of NIGERIA, *Restoring the dignity of the Nigerian woman*, Lagos, Catholic Secretariat of Nigeria, 2002, 2.
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- [22](#) Cf. T. OLORI, *Nigeria life sentence for human traffickers* in «IPS News» Lagos, July 28, 2003, 3.
- [23](#) Cf. *ibidem*.
- [24](#) Cf. L. STONE, *La Sessualità nella storia*, Roma-Bari, Edizioni Laterza, 1995, 33.
- [25](#) S. VOLPICELLI, *Understanding and Counteracting Trafficking in Persons*, 12.
- [26](#) Cf. A. P. COWIE, *Oxford Advanced Lerner's Dictionary*, New York, Oxford University Press, 4th Edition, 1989, 1197.
- [27](#) *Ibidem*.
- [28](#) Cf. D. MARTIN, *21st Century Slavery – The Human Rights dimension to Trafficking in Human Beings* in «Stop Trafficking in Human Beings: Together it's possible» Proceedings of the International Conference “21st Century Slavery-The Human Rights Dimension on Trafficking in Human Beings” held in Rome, Italy, 15-16 May, 2002, 274-280.
- [29](#) Cf. S. B. HÅLAND, *Strategies Preventing Trafficking in Human Beings: A Paper presented during the Network North against prostitution and Violence*, Norge, Dearnu-Tana, 1997, 6-8. Unpublished.
- [30](#) Cf. *ibidem*, 9-10. Unpublished.
- [31](#) *Ibidem*, 7.
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- [41](#) Cf. P. EBEGBULEM, *Stop trafficking in women and girls*, 2.
- [42](#) Cf. D. MARTIN, *Bought and sold 12 times*, in «Profiting from Abuse» New York, UNICEF, 2001, 1-17.
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- [45](#) Cf. A. CLEMENTE, (ed.), *Stop 11*, Roma, Clemente and Triolo, 2000, 24.
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- [48](#) N. HASPELS, (eds.), *Action against child labour*, Geneva, International Labour Office, 2000, 197.
- [49](#) Ibidem.
- [50](#) UNITED NATIONS, *The declaration covenant of civil and political rights*, Geneva, International Labour Office, 2000, 196-197.
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- [52](#) Cf. A. CLEMENTE, (ed.), *Stop 11*, Roma, Clemente and Triolo, 2000, 30.
- [53](#) Cf. ibidem, 41.
- [54](#) Cf. K. ROBINSON, *Anti-Slavery International*, London, The Stable Yard, 2008, 23-24.
- [55](#) Cf. ibidem, 27.
- [56](#) K. REILLY, *World of History*, New York, Bedford/St. Martin's, vol. II, 2007, 1-3.
- [57](#) Cf. J. BENTLEY, *A global Perspective on the Past*, New York, 3(2) 2006, 19.
- [58](#) Ibidem, 20.
- [59](#) Cf. COMMONWEALTH SECRETARIAT, *Report of the Expert Group on Strategies for Combating the Trafficking of Women and Children*, 17-23.
- [60](#) D. HARGREAVES, *Europe reinvented: Common immigration Policy-survey*, in «Financial Times» Brussels, 1 January, 2001, 13-20.
- [61](#) D. HARGREAVES, *Europe reinvented: Common immigration Policy-survey*, in «Financial Times», 21-25.
- [62](#) INTERNATIONAL ORGANIZATION for MIGRATION, *Global estimates and trends*. Retrieved October 28, 2006, Cf. [http:// www.iom.int/jahia/page254.html](http://www.iom.int/jahia/page254.html)
- [63](#) Cf. D.W. ENGSTROM (eds.) *Outsiders and exclusion: Immigrants in the United States*. in D. W. ENGSTROM – L. PIEDRA (eds.) *Our diverse society*, Washington DC: National Association of Social Workers, (NASW) Press, 2006, 6-7.
- [64](#) Cf. COMMONWEALTH SECRETARIAT, *Report of the Expert Group on Strategies for Combating the Trafficking of Women and Children*, 6-7.

- [65](#) Cf. *ibidem*, 13-15.
- [66](#) Agents are those who exercise control over trafficked persons; those who transfer and /or maintain trafficked persons in exploitative situations; those involved in related crimes; and those who profit either directly or indirectly from trafficking, its component acts and related offences.
- [67](#) UNITED STATE BUREAU of PUBLIC AFFAIRS, *Trafficking in Persons Report*, Washington DC, June 10, 2003, 11-13.
- [68](#) Cf. UNITED NATIONS DEPARTMENT of PUBLIC INFORMATION, *The Race Dimension of Trafficking in Persons- Especially Women and Children*, Geneva, ILO, 2001, 11-12.
- [69](#) Cf. UNITED NATIONS DEPARTMENT of PUBLIC INFORMATION, *The Race Dimension of Trafficking in Persons- Especially Women and Children*, Geneva, ILO, 2001, 14-19.
- [70](#) A paper from the United Nations High Commissioner for Human Rights (2002). *Recommended Principles and Guidelines on Human Rights and Human Trafficking*, E/2002/68/Add.1.
- [71](#) Cf. <http://www.iom.int/jahia/Jahia/about-migration/managingmigration/cache/offonce/pid/676>
- [72](#) *Ibidem*.
- [73](#) Cf. A. SIETSKE, *Stolen lives: trading women into sex and slavery*, 12-14.
- [74](#) Cf. *ibidem*, 15.
- [75](#) Recruit in our work means the victim.
- [76](#) Employer in the work means either the Madam or the Master.
- [77](#) Cf. J. O'CONNELL DAVIDSON, *Prostitution, Power and Freedom*, United States of America, The University of Michigan Press, 1998, 29-30.
- [78](#) Mamas are in most cases women/girls who, where once themselves enslaved as victims of trafficking and who, when they succeed in paying their debt, work to earn enough to “buy” a girl who then becomes their slave, obliged to pay them a fixed amount of money as a “debt”- exactly as they were once made to do. Cf. E. BONETTI, *A commitment for the reintegration of women of the street*, in «People on the move »1st Latin American Integrated Meeting for the Pastoral Care of the Road-Street, Pontifical Council for the pastoral care of Migrants and Itinerant People, Bogota'-Colombia, 19 – 24 October, vol. 16, 2008, 95-108.
- [79](#) COMMONWEALTH SECRETARIAT, *Report of the Expert Group on Strategies for Combating the Trafficking of Women and Children*, 29.
- [80](#) Cf. R. L. G. VALENZONA, *The Family and Child labour: The Philippine Report*, in “Familia et Vita” Città del Vaticano, Pontificium Consilium Pro Familia, Anno V(1)2000, 63-64.
- [81](#) Cf. R. L. G. VALENZONA, *The Family and Child labour: The Philippine Report*, in “Familia et Vita” Città del Vaticano, Pontificium Consilium Pro Familia, Anno V(1)2000, 65.
- [82](#) The practice of prostitution is mostly undertaking at night because the victims feel safer to meet their clients without having fear of the authority along the road. It does not prevent some victims to do the business during the day.
- [83](#) A. SHORTER – E. ONYENCHA, *Street children in Africa*, Kenya, Pauline's Publication Africa, 1999, 52.

- [84](#) T. R. McCLAIN, *An ounce of prevention: improving the preventive measures of the trafficking victims protection act*, 580.
- [85](#) Cf. J. PEREIRA, *Trafficking in Human Beings, a survey of the various approaches to a global fight*, in *Stop trafficking in Human Beings*, Proceedings of the International Conference “21st Century Slavery-The Human Rights Dimension to Trafficking in Human Beings”, held in Rome, May 15-16, 2003, 215.
- [86](#) S. VOLPICELLI, *Understanding and Counteracting Trafficking in Person*, 22.
- [87](#) Cf. N. MATHUR, *The protection project on countries with trafficking activities, transit, stop*, USA, John’s Hopkins University School of Advanced International Studies, March, 2002, 21.
- [88](#) INTERNATIONAL LABOUR ORGANIZATION, *1904 International Agreement for the Suppression of White Slave Traffic held in Paris Amended by the 1949 Protocol. As per Refugee Reports 2000, Trafficking in Women and girls: a Contemporary Manifestation of Slavery*, Geneva, ILO, 21(5)2000, 4.
- [89](#) Cf. M. MATTAR, *Establishing a bill of Rights for Victims of trafficking in persons: How it can become a possibility*, 53-56.
- [90](#) Cf. K. McMAHON, *In Plain sigh*, in «Stop Trafficking in Human Beings: Together it’s possible» proceedings of the International Conference “21st Century Slavery-The Human Rights Dimension on Trafficking in Human Beings” held in Rome, Italy, 15-16 May, 2002, 142-143.
- [91](#) Cf. G. MORKA, *Hammer falls on the Brothels*, in «NAPTIP News» Abuja, Nigeria, 1(4)2008, 12.
- [92](#) Cf. M. MATTAR, *Establishing a bill of Rights for Victims of trafficking in persons: How it can become a possibility*, 51-52.
- [93](#) B. SVASTI, *Anti-Trafficking Operations in Northern Thailand*, in *Stop Trafficking in Human beings: Together it’s possible*, Proceedings of the International Conference, “21st Century Slavery-The Human Rights Dimension to Trafficking in Human Beings” held in Rome, from 15- 16, May, 2002, 150-155.
- [94](#) Women in our work means an adult human female. We also regard a female as woman from the age of 21 while girls means a young woman, which begins at the age of 19. Although those we termed girls are below 18 years old, because they are mature and want to reap the fruit of life, leave their homes in pursuit of financial assistance for their families.
- [95](#) Cf. A. POZZI – E. BONETTI, *Schiave. Trafficcate, vendute, prostitute, usate, gettate donne*, Milano, San Paolo, 2010, 104-106.
- [96](#) Cf. UNITED NATIONS OFFICE on DRUGS and CRIME, *An Introduction to Human trafficking: Vulnerability, Impact and Action*, New York, United Nations, 2008, 12.
- [97](#) Cf. *ibidem*, 13-17.
- [98](#) UNODC, *Human trafficking*, 20-23.
- [99](#) Cf. *ibidem*, 40-45.
- [100](#) Cf. J. BJELICA, *Trafficking in Human Beings in the Balkans: Manual for Journalists*, 75.
- [101](#) Cf. *ibidem*, 76-77.
- [102](#) Little children in our work means young persons of either sex. especially one between infancy and youth. Children are persons below 18 years. In our work, children may be alternate with minor.

- [103](#) Cf. V. FORASTIERI, *Children at work*, Geneva, International Labour Office, 1997, 105-106
- [104](#) P. ARLACCHI, *Schiavi. Il nuovo traffico di essere umani*, Milano, Rizzoli, 1999, 176.
- [105](#) UNITED STATES GOVERNMENT ACCOUNTABILITY OFFICE, *Human trafficking: better Data, Strategies and Reporting*, United States, GAO, 2006, 7-16.
- [106](#) Cf. P. ARLACCHI, *Schiavi. Il nuovo traffico di essere umani*, 177-180.
- [107](#) Cf. V. FORASTIERI, *Children at work*, 108.
- [108](#) B. BERZFELD, *Children for Sale*, in «The Tablet» 5 May, 2001, 642.
- [109](#) *Ibidem*, 18-20.
- [110](#) Cf. UNITED NATIONS CHILDREN'S EDUCATIONAL FUND, *Albania's trafficked children in «Profiting from Abuse»* New York, UNICEF, 2001, 18.
- [111](#) *Ibidem*, 19.
- [112](#) Cf. G. CHELI, *Tourism and Child Prostitution*, in «Familia et Vita», Roma, Pontificium Consilium Pro Familia, Città del Vaticano, Anno V(2), 2000, 46-54.
- [113](#) *Ibidem*.
- [114](#) UNITED NATIONS CHILDREN'S EDUCATIONAL FUND, *End Child Trafficking*, United Kingdom, UNICEF, 1994, 26-31.
- [115](#) A. LEUCHTAG, *Human Rights Sex Trafficking and Prostitution*, 1-2.
- [116](#) J. O'CONNELL DAVIDSON, *Prostitution, Power and Freedom*, Michigan, An Arbor, 198, 50.
- [117](#) Baht is the local currency used in Bangkok.
- [118](#) J. O'CONNELL DAVIDSON, *prostitution, Power and Freedom*, 32.
- [119](#) L. SKOLNIK – J. BOONTINAND, *Traffic in women in Asia-Pacific. Forum for Applied Research and Public Policy*, Asia, IOM, 14(1)1999, 76-85. Coercion means threats of serious harm to or physical restraint against any person.
- [120](#) Debt-bondage is a condition of a debtor arising from a pledge by the debtor of his or her personal services or of those of a person under his or her control as a security for debt, if the value of those services as reasonably assessed is not applied toward the liquidation of the debt or the length and nature of those services are not respectively limited and defined.
- [121](#) Cf. K. JOHANNES, *Human trafficking, Modern Day Slavery and Economic exploitation*, in «Social Protection and Labor» Washington, D.C. The World Bank, No. 0911, May, 2009, 5-7.
- [122](#) Cf. K. JOHANNES, *Human trafficking, Modern Day Slavery and Economic exploitation*, in «Social Protection and Labor» Washington, D.C. The World Bank, No. 0911, May, 2009, 9-10.
- [123](#) Cf. *ibidem*, 5.
- [124](#) Cf. S. B. HÄLAND, *Strategies Preventing Trafficking in Human Beings: A paper presented during the Network North against prostitution and violence*, Norge, Dearnu-Tana, 1997, 6-10. (Unpublished.)
- [125](#) Cf. S. B. HÄLAND, *Strategies Preventing Trafficking in Human Beings: A paper presented during the Network North against prostitution and violence*, Norge, Dearnu-Tana, 1997, (Unpublished.)6-9.
- [126](#) Cf. *ibidem*, 10.
- [127](#) Cf. UNITED NATIONS OFFICE on DRUGS and CRIME, *Human trafficking*, in «Social development notes: conflict, crime and violence» Vienna, Austria, UNODC, vol. 122, 2009, 7

- [128](#) Cf. UNITED NATIONS OFFICE on DRUGS and CRIME, *Human trafficking*, in «Social development notes: conflict, crime and violence» Vienna, Austria, UNODC, vol. 122, 2009, 7.
- [129](#) Cf. *ibidem*.
- [130](#) Cf. S. B. HÄLAND, *Strategies Preventing Trafficking in Human Beings*, 26.
- [131](#) Cf. A. LEUCHTAG, *Human Rights sex trafficking and prostitution*, 3-6. Cf. http://www.findarticles.com/cf_dls/m1374/1_63/9641747/p1/article.jhtml, 21/04/2004, 1.
- [132](#) UNITED NATIONS OFFICE on DRUGS and CRIME, *Human trafficking*, in «Social development notes: conflict, crime and violence» 23.
- [133](#) Cf. T. OLORI, *Nigeria Life sentence for human trafficking*, 1.
- [134](#) Cf. UNITED STATES GOVERNMENT ACCOUNTABILITY OFFICE, *Human Trafficking: better Data, Strategies and Reporting*, United States, GAO, 2006, 13.
- [135](#) Cf. UNITED NATIONS OFFICE on DRUGS and CRIME, *Human trafficking*, in «Social development notes: conflict, crime and violence» 34.
- [136](#) Cf. UNITED STATES GOVERNMENT ACCOUNTABILITY OFFICE *Human Trafficking*, 14.
- [137](#) Cf. A. LAWSON, Statistics of human trafficking, [Wellness Fall](#), 2010, 3. (Place and Publisher not available)
- [138](#) UNITED STATES GOVERNMENT ACCOUNTABILITY OFFICE *Human Trafficking: better Data, Strategies and Reporting*, 12.
- [139](#) Captor in our work means the Trafficker. In term could be used when referring either to the Madam or the Master. Cf. UNITED STATES DEPARTMENT OF STATE, *Prostitution and sex trafficking*, USA, United States Department of State, 2005, 27-30.
- [140](#) Cf. R. VÄYRYNEN, *Illegal Immigration, Human Trafficking, and The Organized Crime*: Paper presented for the conference organized by the UNU/WIDER on “Poverty, International Migration and Asylum” Helsinki, Finland, September, 27-28, 2002, 25.
- [141](#) UNITED STATES DEPARTMENT OF JUSTICE: *Human Trafficking in the USA*, United States Department of justice, 2002, (Page not available.)
- [142](#) UNITED STATES DEPARTMENT OF JUSTICE: *Human Trafficking in the USA*, 2005, (Page not available.)
- [143](#) R. VÄYRYNEN, *Illegal Immigration, Human Trafficking, and The Organized Crime*: Paper presented for the conference organized by the UNU/WIDER on Poverty, International Migration and Asylum, Helsinki, Finland, 2002, 9-11.
- [144](#) Cf. *ibidem*, 14.
- [145](#) Cf. R. VÄYRYNEN, *Illegal Immigration, Human Trafficking, and The Organized Crime*: Paper presented for the conference organized by the UNU/WIDER on Poverty, International Migration and Asylum, Helsinki, Finland, 2002, 9-11.
- [146](#) Cf. R. VÄYRYNEN, *Illegal Immigration, Human Trafficking, and The Organized Crime* 15.
- [147](#) *Ibidem*, 18-20.
- [148](#) UNITED NATIONS CHILDREN’S EDUCATIONAL FUND, *End Child trafficking*, 12.
- [149](#) Cf. R. VÄYRYNEN, *Illegal Immigration, Human Trafficking, and The Organized Crime*, 24.
- [150](#) INTERNATIONAL ORGANIZATION for MIGRATION, *Trafficking in women and children: Information and workshop Kit*, Rome, IOM, 2003, 15.

- [151](#) Ibidem.
- [152](#) Cf. UNITED NATIONS CHILDREN'S EDUCATIONAL FUND, *Human Rights Report on the magnitude of human trafficking*, Geneva, UNICEF, 2002, 56.
- [153](#) UNITED NATIONS CHILDREN'S EDUCATIONAL FUND, *Human Rights Report on the magnitude of human trafficking*, Geneva, UNICEF, 2002, 56.
- [154](#) INTERNATIONAL ORGANIZATION for MIGRATION *Trafficking in women and children*, 15.
- [155](#) Cf. J. SHEARER DEMIR, *News Issues in Refugee Research: The trafficking of women for sexual exploitation*, Italy, UNHCR, 2003, 13.
- [156](#) A. CLEMENTE, (ed.), *Stop II*, Roma, Clemente and Triolo, 200027.
- [157](#) Ibidem, 28.
- [158](#) Cf. COMMONWEALTH SECRETARIAT, *Report of the expert group on strategies for combating the trafficking of women and children*, London, Commonwealth Secretariat, Human Rights Unit, 2003, 37.
- [159](#) Cf. ibidem, 39-41.
- [160](#) Cf. COMMONWEALTH SECRETARIAT, *Report of the expert group on strategies for combating the trafficking of women and children*, 45-48.
- [161](#) L. COMPERE, *Fighting Modern Slavery*, in J. WOKARY, (ed.) «Globalization's Darkest Secret. The Corporate Examiner» 36(4-5)2008, 10.
- [162](#) L. COMPERE, 1 *Fighting Modern Slavery*, in J. WOKARY, (ed.) «Globalization's Darkest Secret. The Corporate Examiner» 2.
- [163](#) http://www.unodc.org/en/traffickin_human_beings.html.
- [164](#) Cf. N. HASPELS – M. JANKANISH, *Actions Against Child Labour*, Geneva, IOM, 2000, 70.
- [165](#) Cf. N. HASPELS – M. JANKANISH, *Actions Against Child Labour*, Geneva, IOM, 2000, 70.
- [166](#) Cf. M. FRANKEN, *Rescue and Protection of trafficked victims: The experience of the Catholic Church in the United States*, Cf D. MARTIN, *21st Century Slavery – The Human Rights dimension to Trafficking in Human Beings* in «Stop Trafficking in Human Beings: Together it's possible» proceedings of the International Conference “21st Century Slavery- The Human Rights Dimension on Trafficking in Human Beings” held in Rome, Italy, 15-16 May, 2002, 138.
- [167](#) http://www.unodc.org/en/traffickin_human_beings.html.
- [168](#) Cf. N. HASPELS, (eds.), *Actions Against Child Labour*, 43.
- [169](#) S. MARTIN, *Smuggling and trafficking in Humans: A Human Rights issue*, in «International League for Human Rights» New York, Georgetown University, 2000, 67-69.
- [170](#) Cf. S. MARTIN, *Smuggling and trafficking in Humans: A Human Rights issue*, 70.
- [171](#) Cf. N. ABDULAZIZ, *World must increase efforts to combat human trafficking: An address presented by Nassir Abdulaziz the President of General Assembly during the ministerial meeting on the United Nations efforts to combat human trafficking in Canada held 02/10/2011*, 5.
- [172](#) Cf. N. ABDULAZIZ, *World must increase efforts to combat human trafficking*, 6.
- [173](#) Cf. D. HARGREAVES, *Europe reinvented: Common immigration Policy-survey*, 13.
- [174](#) A. CLEMENTE, (eds.), *Stop II*, 27-36.

- [175](#) Cf. N. ABDULAZIZ, *World must increase efforts to combat human trafficking*, 7.
- [176](#) Cf. N. ABDULAZIZ, *World must increase efforts to combat human trafficking*, 4.
- [177](#) A. CLEMENTE, (eds.), *Stop II*, 31. Cf. INTERNATIONAL ORGANIZATION for MIGRATION, *Brussels Declaration on preventing and combating trafficking in human beings*, in «Operational Indicators of trafficking in human beings» Brussel, IOM, 2009, 2-22.
- [178](#) HUMAN RIGHTS WATCH, *Refugees, Asylum Seekers, Migrants and Internally Displaced Person: The Year in Profile*, 2002, 14.
- [179](#) U. BERGE, *The Swedish view on Prostitution: the Law, The Motives and the Results so far* in «U. S. Department of State Publication 11057, Office of the Under Secretary for Global Affairs» Revised June, America, 2003, 58.
- [180](#) U. BERGE, *The Swedish view on Prostitution: the Law, The Motives and the Results so far* in «U. S. Department of State Publication 11057, Office of the Under Secretary for Global Affairs» Revised June, America, 2003, 60.
- [181](#) *Ibidem*, 67.
- [182](#) Cf. J. VISSER, *Dutch Prostitution Policy in a European Context*, in «Prostitution and Control» 59-60.
- [183](#) J. VISSER, *Dutch Prostitution Policy in a European Context*, in «Prostitution and Control» 61.
- [184](#) C. LODESERTO, *On the Oath towards Liberty*, in «Stop trafficking in Human Beings» Proceedings of the International Conference “21st Century Slavery-The Human Rights Dimension to Trafficking in Human Beings”, held in Rome, May 15-16, 2002, 147-149.
- [185](#) Cf. *ibidem*, 148.
- [186](#) Cf. C. LODESERTO, *On the Oath towards Liberty*, in «Stop trafficking in Human Beings» Proceedings of the International Conference “21st Century Slavery-The Human Rights Dimension to Trafficking in Human Beings”, held in Rome, May 15-16, 2002, 147-149
- [187](#) *Gruppo Abele* is one of the religious organizations which have community housing facilities for people of social disadvantage. They use the facilities to render assistance to the victims of human trafficking. TAMPEP is a European Union Project which carries out information of prevention of STIs and the prevention of unwanted pregnancies to prostitutes. The project aims at the protection of general health of the public.
- [188](#) “*Inviato in data 6 agosto al Ministro per le pari Opportunità, al Ministro per la Solidarietà Sociale, al Ministro dell’Interno e per conoscenza al Comitato di coordinamento delle azioni di governo contro la tratta di donne e minori a fini di sfruttamento sessuale, presso la Presidenza del Consiglio dei Ministri*”. (Office for Foreigners and Normads of the Turin Municipality.)
- [189](#) *Freedom Project* is a project which addresses the problems relating to victims of human trafficking. It is the most comprehensive and global project that has ever been in existence on human trafficking. The freedom project was established after more than six years of regular work with victims of human trafficking. The re-habilitation and re-integration involve entrance into the Community housing from the first moment of emergency, then, subsequently, insertion in the temporary employment scholarship programme and when the victims finally obtain a job, provision of guided independent single housing follows before the victims are able to obtain their own housing facilities. Freedom office co-ordinates all

- other different religious and private volunteer services which render accommodation and accompaniment to different services to the victims of human trafficking. Cf. E. AGHATISE, *Trafficking for prostitution in Italy*, 14-15
- [190](#) Cf. UNITED NATIONS CHILDREN EDUCATIONAL FUND, *Promotes International Cooperation to prohibit and combat trafficking in human beings*, UNICEF, Geneva, 2006, 116.
- [191](#) Cf. UNITED NATIONS EDUCATIONAL SCIENTIFIC and CULTURAL ORGANIZATION, *Human trafficking in Nigeria*, Geneva, UNESCO, Policy paper poverty series, 14.2(E)2006, 52.
- [192](#) Cf. F. GESUALDI, *Sulla pelle dei Bambini: Il loro sfruttamento e le nostre complicità*, Italia, Editrice Missionaria Italiana, 1994, 167.
- [193](#) S. TRAMMA, *Pedagogia Sociale, Nuova edizione*, Guerini Scientifica, vol. 27, 2010, 154-164.
- [194](#) Cf. WORLD BANK, *Social Development Notes*, Washington, DC., The World Bank, No. 122, 2009, 10.
- [195](#) Cf. WORLD BANK, *Social Development Notes*, 1-12.
- [196](#) Cf. *ibidem*, 14-15.
- [197](#) Cf. WORLD BANK, *Social Development Notes*, 20.
- [198](#) Cf. UNICEF NATIONS CHILDREN'S EDUCATIONAL FUND/ UNITED NATIONS OFFICE of the HIGH COMMISSIONER for HUMAN RIGHTS/ ORGANIZATION for SECURITY COOPERATION in EUROPE- OFFICE for the DEMOCRATIC INSTITUTIONS and HUMAN RIGHTS, *Trafficking in Human Beings in Southeastern Europe*, Geneva, UNICEF/UNOHCHR/OSCE-ODIHR, 2000, 2.
- [199](#) Cf. *ibidem*, 3.
- [200](#) MORRISON – CROSSLAND, *UNHCR working paper/ surveys show that in recent years, when convictions for human trafficking have occurred, the sentences have become more aligned with other forms of trafficking*, Italy, UNHCR, 2001, 3.
- [201](#) Cf. COMMONWEALTH SECRETARIAT, *Report of the Expert Group on Strategies for Combating the Trafficking of Women and Children*, 10.
- [202](#) Cf. S. ALTINK, *Stolen Lives: Trading Women into sex and slavery*, London, Scarlet Press, London, 1995, 1.
- [203](#) Cf. L. LEONINI, *Sesso in acquisto*, Milano, Edizioni Unicopli, 1999, 13.
- [204](#) Pimps in our work means Agents of human trafficking.
- [205](#) L. LEONINI, *Sesso in Acquisto*, 22.
- [206](#) Cf. C. PATERMAN, *Human trafficking*, in J. O'CONNELL DAVIDSON, «Prostitution, Power and Freedom», Michigan, Ann Arbo, 1998, 117.
- [207](#) Cf. *ibidem*, 118.
- [208](#) Cf. L.O. ERICSSON, *Charges against Prostitution: An Attempt at a Philosophical Assessment*, Ethics 90, April, USA, Washington, 1980, 342-343.
- [209](#) Cf. *ibidem*, 118. Cf. M. AMBROSINI, *Della parte delle Vittime* in «La tratta infame: la prostituzione delle Donne straniere», Milano, Oltre I testi, 1996, 9.
- [210](#) Cf. J. O'CONNELL DAVIDSON, *Prostitution, Power and Freedom*, 50.
- [211](#) Cf. K. Mc MAHON, *In plain sight: Trafficking in the United State of America*, in «Stop trafficking in Human Beings» Proceedings of the International Conference “21st Century

- Slavery-The Human Rights Dimension to Trafficking in Human Beings” held in Rome, May 15-16, 2003, 157-171.
- [212](#) Cf. UNICEF, *Trafficking in human beings especially women and children in Africa*, Italy, UNICEF Innocent Research Centre, 2003, 11-12.
- [213](#) Cf. *ibidem*, 16-18.
- [214](#) P. EBEGBULEM, *Stop trafficking in women and girls*, 4.
- [215](#) Cf. S. ALTINK, *Stolen lives: Trading women into sex and slavery*, London, Scarlet press, 1995, 3.
- [216](#) Cf. *ibidem*, 5.
- [217](#) J.S. COLEMAN, *Foundations of social theory*, Cambridge, Massachusetts, Harvard University press, 1997, 22. Cf. G. CALDWELL – S. GALSTER, J. KANICS –N. STEINZOR, Capitalizing on transition economies: the role of the Russian Mafia in trafficking women for forced prostitution, *Transnational Organized Crime*, 3(4)1997, 42-73; S. LINDENBERG, *Homo socio-economics. The emergence of a general model of man*, in «Social Sciences: Journal of Institutional and Theoretical Economics» 1990, 146, 727-748.
- [218](#) R. K. MERTON, *Social Theory and Social Structure*, New York, The Free Press, 1968, 68-71. Cf. J. VOCK – J. NIJBOER, *Trafficking women from Central and Eastern Europe to Netherlands. European Journal of Criminal Policy and Research*, (8) 2000, 379-388.
- [219](#) Cf. R. K. MERTON, *Social Theory and Social Structure*, 48-71.
- [220](#) T. HIRSCHI, *Causes of Delinquency*, Berkeley, California, University of California Press, 1969, 92-94. Cf. HUMAN RIGHTS WATCH, *Rape for profit, Trafficking of Nepali Girls and Women to India’s Brothels*, New York, Human Rights Watch, 1995, 17-21.
- [221](#) Cf. UNITED NATIONS, *Protocol to prevent, suppress and punish trafficking in person, especially women and children, supplementing the United Nations Convention against transnational organized crime*, New York, United Nations, 2000, 3-110
- [222](#) *Ibidem*, 256.
- [223](#) Cf. *ibidem*, 260.
- [224](#) Cf. UNODC, *Global Report on Trafficking in Persons*, Thailand, UNODC, February 13, 2009. (Page not available)
- [225](#) UNITED NATIONS OFFICE on DRUGS and CRIME, *Trafficking in Persons: Global Patterns*, Geneva, UNODC 2006, 193.
- [226](#) Cf. L. KELLY – L. REGAN, *Stopping traffic: Exploring the extent of, and responses to, trafficking in women for sexual exploitation in the UK*, London, Police research series, paper 125, Home Office, 2000, 16.
- [227](#) *Ibidem*, 17.
- [228](#) INTERNATIONAL LABOUR ORGANIZATION, 1904 International Agreement for the Suppression of White Slave Traffic, Amended by the 1949 Protocol. As per Refugee Reports (2000). *Trafficking in women and girls: a Contemporary Manifestation of Slavery*, 5.
- [229](#) Cf. U. BERGE, *The Swedish view on Prostitution: the Law, The Motives and the Results so far*, in «U.S. Department of State Publication 11057, Office of the Under Secretary for Global Affairs» Revised June, America, 2003, 62-68.
- [230](#) *Chain* here means robbing people of their freedom, forcing them to live under the will of another. Modern-day slavery is made up of many links. These links have names: the victims with their poverty, the exploiters with their huge earnings, the consumers with their need to escape frustration and responsibility in instant pleasure, the society with its empty values and

permissiveness, the government with its corrupt system and complicity, the Church and every Christian, with our silence and indifference. Cf. E. BONETTI, *A commitment for the re-integration of women of the street*, in «People on the move» Rome, Pontifical Council for the Pastoral Care of Migrants and Itinerant People, XLI(III), 2009, 98-108.

[231](#) Cf. U. BERGE, *The Swedish view on Prostitution: the Law, The Motives and the Results so far*, 52.

[232](#) D. MARTIN, *21st Century Slavery-The Human Rights dimension to Trafficking in Human Beings*, 275-277.

[233](#) D. TALIF, *Trafficking in Human Beings*, from statement released by Kofi Annan on December 12th 2000, Palermo, Italy, 2000, 2.

[234](#) Cf. UNITED NATION, *The Palermo Protocol 2000*, was completed in Palermo in December 2000 and has been signed by 117 countries. It commits ratifying states to prevent and combat trafficking in persons, protect and assist victims of trafficking and promote cooperation among states in order to meet the above mentioned aims. Article 6-8 of the United Nation Protocol on trafficking outline a comprehensive framework for the protection of victims of trafficking, which guides the States Parties to provide for victims' physical, psychological and social recovery, with adequate housing, counseling and information regarding their legal rights, medical and material assistance, employment and educational assistance and training, to ensure for the physical safety as well as privacy and confidentiality of victims, and to facilitate the possibility of gaining compensation for damage suffered. In addition the United Nations Protocol on trafficking encourages States to consider adopting appropriate measures permitting victims of trafficking in persons to remain in their territory, either temporarily or permanently or to facilitate the safe and dignified repatriation of victims of trafficking in case they desire to return to their place of origin.

[235](#) D. HARGREAVES, *Europe reinvented: Common immigration Policy-Survey*, 12.

[236](#) Ibidem, 13.

[237](#) UNITED NATIONS CHILDREN'S EDUCATIONAL FUND, *Convention on the Rights of the Child*, Geneva, UNICEF, 2003, 14-16.

[238](#) UNITED NATIONS CHILDREN'S EDUCATIONAL FUND, *Trafficking in human beings especially women and children in Africa*, 7-81.

[239](#) Coercion means threat of serious harm to or physical restraint against any person; any scheme, plan or pattern intended to cause a person to believe that failure to perform an act would result in serious harm to or physical restraint against any person; or the abuse or threatened abuse of the legal process.

[240](#) Involuntary servitude in this paper includes a condition of servitude induced by means of any scheme, plan or pattern intended to cause a person to believe that, if the person did not enter into or continue in such condition, that person or another person would suffer serious harm or physical restraint; or the abuse or threatened abuse of the legal process.

[241](#) UNITED NATIONS CHILDREN'S EDUCATIONAL FUND, *Trafficking in human beings especially women and children in Africa*, 8.

[242](#) K. JOHANNES, *Human trafficking, Modern Day Slavery and Economic exploitation*, in «Social Protection and Labour» 6.

[243](#) Cf. ibidem.

[244](#) UNICEF, *Trafficking in human beings especially women and children in Africa*, 8.

- [245](#) Ibidem, 9.
- [246](#) UNICEF, *Trafficking in human beings especially women and children in Africa*, 9.
- [247](#) Cf. R. FELS, *An introduction to economics: The challenge to the American economy*, Boston, Allyn and Bacon, 1966, 46-49.
- [248](#) P. PENH, *Innocence for sale*, *Economist*, vol. 384, 2007, 53-54.
- [249](#) G.S. BECKER, *Crime and punishment: An economic approach*, in «*Journal of Political Economy*» USA, University of Chicago Press, 76(2)1968, 169-217.
- [250](#) W.G. RUNCIMAN, *Relative deprivation and social justice: A study of attitude to national homicide rates*, «*European Sociological Review* » vol. 11, 1995, 243-260.
- [251](#) R.K. MERTON, *Social theory and social structure*, New York, Free Press, 1968, 153.
- [252](#) R. AGNEW, *A general strain theory approach to violence*, in M.A. ZAHN – H.H. BROWNSTEIN – S.L. JACSON, (eds.), «*Violence: From Theory to Research*» Newark, New Jersey, Lexis Nexis, 2004, 145-146.
- [253](#) J. HAGAN – C. SHEDD – M.R. PAYNE, *Race, ethnicity, and youth perceptions of criminal injustice*, «*American Sociological Review*» 70(3)2005, 381-407.
- [254](#) Cf. C.E.E. OKOJIE (eds.), *Programme of action against Trafficking in Minors and Young Women from Nigeria into Italy for the purpose of sexual exploitation*, in Edo State, July 2003, 2.
- [255](#) I. EHRLICH, *Participation in illegitimate activities: A theoretical and empirical investigation*, «*Journal of Political Economy*» vol. 81, 1973, 521-523.
- [256](#) S.Z. ZIMIC, (eds.), *Where in the Puzzle: Trafficking from, to and through Slovenia*, Ljubljana, ILO, 2003, 41.
- [257](#) UNITED NATIONS OFFICE on DRUGS and CRIME, *An introduction to human trafficking: vulnerability, impact and action*, New York, United Nations, 2008, 94.
- [258](#) A.H. MASLOW, *Motivation and Personality*, New York, Harper and Brothers Publishers, 1954, 83.
- [259](#) A.H. MASLOW, *Motivation and Personality*, New York, Harper and Brothers Publishers, 1954, 84.
- [260](#) C. BARTOL, *Criminal behaviour: A psychological approach*, New Jersey, Upper Saddle River, 2002, 91.
- [261](#) E. ENGLANDER, *Understanding Violence*, 3rd edition, New Jersey, Lawrence Erlbaum Associates, 2007, 90-91.
- [262](#) A. AICHORN, *Wayward youth*, New York, Viking Press, 1935, 90-93.
- [263](#) J. PIAGET, *The moral development of the child*, London, Kegan Paul, 1932, 72-76.
- [264](#) L. KOHLBERG, *Stages in the development of moral thought and action*, New York, Holt, Rinehart and Winston, 1969, 101-102.
- [265](#) L. SIEGAL – C. McCORMICK, *Criminology in Canada: Theories, patterns and typologies*, 3rd edition, Toronto, Thompson, Nelson, 2006, 113.
- [266](#) Inter-generational relationship in this work means the notion, believe and attitudes of people towards an issue will be passed on to their next general. Trans-generational trauma means that the present generation will pass-on the suffering and humiliations endured to on-coming generation.
- [267](#) Cf. J. ROSE, *Introduction to sociology*, Chicago, Rand McNALLY, 1974, 2.
- [268](#) E. DURKHEIM, *The Division of Labour in Society*, New York, The Free Press, 1964, 81.

- [269](#) H. GERTH – C.W. MILLS (eds.), *From Max Weber Essays in Sociology*, New York, Oxford University Press, 1946, 180.
- [270](#) M.M. TUMIN, *Social Stratification: The forms and functions of inequality*, Englewood Cliffs, New York, Prentice-Hall, 1970, 40.
- [271](#) K. MARL, *A contribution to the critique of political Economy*, New York, International Publisher, 1977, 20.
- [272](#) T. PARSONS, *The Social System*, New York, The Free Press, 1983, 88.
- [273](#) B. BARBER, *Social Stratification: A comparative Analysis of Structure and Process*, New York, Harcourt Brace, 1957, 65.
- [274](#) G.H. MEAD, *Mind, Self, and Society*, Chicago, University of Chicago Press, 1969, 167.
- [275](#) Cf. *ibidem*.
- [276](#) COMMONWEALTH SECRETARIAT, *Towards a gender-responsive, rights-based perspective on trafficking*, London, Human rights units, 2003, 13-14.
- [277](#) *Ibidem*, 16-18.
- [278](#) INTERNATIONAL ORGANIZATION for MIGRATION, *Where in the puzzle: Trafficking from, to and through Slovenia*, 42.
- [279](#) R. RIENOW, *Introduction to government*, New York, Knopf, 1960, 27.
- [280](#) M. GRAMEGNA – F., LACZKO, *Developing better indicators of human trafficking*, Brown Journal of World Affairs, X, United State, Brown University, 2003, 179-194.
- [281](#) Cf. CATECHISM of the CATHOLIC CHURCH in «Catholic Social Teaching on Human Trafficking», paragraph no. 2414, 1965. (Page not available)
- [282](#) JOHN PAUL II, Letter on the occasion of the *Twenty-First Century Slavery-The Human Rights Dimension to Trafficking in Human Beings*, in«Stop Trafficking in Human Beings: Together it's possible» Proceedings of the International Conference “21st Century Slavery-The Human Rights Dimension on Trafficking in Human Beings” held in Rome, Italy, 15-16 May, 2002, i.
- [283](#) JOHN PAUL II, *Mulieris Dignitatem, on the Dignity of Women*, Boston, Pauline publication, no. 31, 1988.
- [284](#) JOHN PAUL II, *Letter to Women*, in «Acta Apostolicae Sedis» no. 3, 1995. (page not available)
- [285](#) JOHN PAUL II *Letter to Women*, in «Acta Apostolicae Sedis» no. 5, 1995. ((page not available)
- [286](#) JOHN PAUL II, *Apostolic Exhortation Ecclesia in Africa: The Church in Africa*, Nairobi, Kenya, Pauline publication, 1995, 33-34, no. 121, 1999, 33-34.
- [287](#) JOHN PAUL II, *Ecclesia Africa*, in «Acta Apostolicae Sedis » no. 121, 1995, 33-34.
- [288](#) CATHOLIC BISHOP'S CONFERENCE of NIGERIA, *Restoring the dignity of women*, 8.
- [289](#) VATICAN COUNCIL II, *Pastoral Constitution on the Church in the modern World*, Gaudium et Spes, 7 December, 1965, in « AUSTIN FLANNERY» revised edition, no. 27, 929.
- [290](#) *Ibidem*.
- [291](#) BENEDICT XVI, *Migration: A sign of the Times, World Day for Refugees and Migrants Message*, 2006.
- [292](#) VATICAN COUNCIL II, *Pastoral Constitution on the Church in the modern World*, 929.
- [293](#) J. MERCER – D. CLAYTON, *Social Psychology*, Pearson, England, 2012, 60.

- [294](#) A.UBA, (eds.), *Essentials of Educational foundations and counseling*, Ile-Ife, Claverianum Press, 1993, 51-53.
- [295](#) Cf. E. SUTHERLAND, *Theory of cultural diversity and differential association* and C. SHAW, *Culture-epoch theory* (Recapitulation theory). (Place of Publication, Publisher, year of Publication and Page are not available)
- [296](#) A.J. SHEIDOW (eds.), *Family and community characteristics: Risk factors for violence exposure in inner-city youths*, *Journal of community Psychology*, 29(3)2001, 345-360. (Publisher and Place of Publication not available)
- [297](#) C. OFOEGBU, *Human development, family behaviour, parenting, marriage, and counseling skills*, Enugu, Snaap Press Ltd, 2002, 16.
- [298](#) R.J. SAMPSON, *Family management and child development: Insights from social disorganization theory*, in J. MCCORD (ed.), *Fact, Frameworks and Forecasts: «Advances in Criminological Theory»* New Brunswick, New Jersey, vol. 3, 1992, 63-93.
- [299](#) P.H. TOLAN, (eds.), *The developmental ecology of urban males' youths violence*, «*Developmental Psychology*» 39(2)2003, 274-291.
- [300](#) Enculturate in this work means to be integrated, accepted by and be able to practice the rules of people's culture.
- [301](#) T.L. MCNULTY – P.E. BELLAIR, *Explaining racial and ethnic differences in adolescent violence: Structural disadvantage, family well-being and social capital*, *Justice Quarterly*, 20(1)2003, 1-31.
- [302](#) D.O. OWUAMANAM – S.V. KOBIOUWU, *Agencies of socialization*, in A. UBA, (eds.), *Essential of Educational foundations and counseling*, Ile-Ife, Obafemi Awolowo University, 1993, 46.
- [303](#) G.H. MEAD, *Mind, self and society*, in «*Introducing sociology: A critical Perspective*» Chicago, University of Chicago Press, 1934, 116.
- [304](#) G.H. MEAD, *Mind, self and society*, in «*Introducing sociology: A critical Perspective*» 145.
- [305](#) R.B. FELSON, (eds.), *The subculture of violence and delinquency: individual versus school context effects, social forces, USA*, 73(1)1994, 155-173
- [306](#) M. KNUTTILA, *Introducing sociology: A critical Perspective*, Chicago, University of Chicago Press, 84.
- [307](#) D.L. DUBET, (eds.) *Social change*, in M. KNUTTILA, «*Introducing sociology: A critical Perspective*» Chicago, University of Chicago Press, 84.
- [308](#) Day care centre refers to the care provided for infants and toddlers, preschoolers, and school-aged children, either in their own homes in the home of a relative or other caregiver, or in a centre-based facility.
- [309](#) S. MICHEL, *Children's interests/mother's rights: The shaping of America's child care policy*, New Haven, Yale University Press, 1999, 342.
- [310](#) J.O. EZEOKANA, *Divorce: It's Psychological effects on the divorced women and their children*, Germany, Peter Lang, 1999, 55.
- [311](#) M. KNUTTILA, *The functions of social conflicts*, 160. Cf. F.P. WILLIAMS 111 – M.D. MCSHANE, *Devianza e Criminalità*, Bologna, Società Editrice il Mulino, 2002, 41.
- [312](#) A. CLEMENTE, (eds.), *Stop II*, Roma, Clemente and Triolo, 2000, 27-36.
- [313](#) Cf. UNITED NATIONS, *An introduction to human trafficking: Vulnerability, impact and action*, New York, UNODC, 2008, 78.

[314](#) UNITED NATIONS EDUCATIONAL SCIENTIFIC and CULTURAL ORGANIZATION, *Human trafficking in Nigeria*, Geneva, UNSCO, 14.2 (E), 2006, 11.

[315](#) Ibidem.

[316](#) Cf. One of the factors could be traced to the historical business transactions between some of the natives from Edo State with Italians when the Nigerian economy was more robust. These Nigerians visited Italy to buy gold, shoes and clothing to sell in Nigeria. When the economy began to dwindle, some of these businessmen and women stayed longer to pick potatoes for quick returns before returning home. As the economic situation in Nigeria worsened and the business of picking potatoes was taken over by immigrants from Eastern Europe, the growing sex industry became more lucrative for Nigerian women. Naturally, those Nigerians from Edo State started human trafficking activities using their relatives, friends and community members as commodities. Human trafficking being a clandestine criminal activity, the gang members feel safer recruiting from trusted members. This could explain why to date over 80% of trafficked persons for prostitution to Europe especially Italy are from Edo State where the trend started. Cf. UNITED NATIONS EDUCATIONAL SCIENTIFIC and CULTURAL ORGANIZATION, *Human trafficking in Nigeria*, 16.

[317](#) Cf. APPENDIX 1, Question 6b for victims, 1st group, comments number, 5.

[318](#) T. FALOLA – M. M. HEATON, *A History of Nigeria*, New York, Cambridge University Press, 2008, 2.

[319](#) Cf. The March 2006 Population and Housing Census in Nigeria is the latest population census in the country. The report was published in the Official Gazette of the Federal Republic of Nigeria, vol. 2 of 2nd of February 2009 as official population figure of Nigeria. Cf. *National Population Commission of Nigeria*, Cf. <http://www.population.gov.ng/index>, January 10, 2011.

[320](#) Cf. NATIONAL POPULATION COMMISSION of NIGERIA, *Population and Housing Census*, Abuja, NPCN, 2011, Cf. <http://www.population.gov.ng/index>, January 10, 2011.

[321](#) FEDERAL OFFICE of STATISTICS, *Annual Abstract of Statistics*, 2nd edition, Lagos, 1995, 6.

[322](#) NATIONAL POPULATION COMMISSION, *Population and Housing Census, 2006*, Abuja, 2006, 11.

[323](#) CATHOLIC BISHOP'S CONFERENCE OF NIGERIA, *The Nigerian Church: Evangelization through Inculturation*, in P. SCHINELLER, «The Voice of the Voiceless» Nigeria, Daily graphic, 2003, 258.

[324](#) I. EWEKA, *Law and Customs aspect of Edo Culture*, Benin-City, 3-4. (Publisher and Year of Publication are not available.)

[325](#) A. EWEKA, *In defense of Edo Womanhood*, 1-2. (Publisher and year of Publication are not available.)

[326](#) Buba is a blouse won on top of Wrapper.

[327](#) I. EZOYA, *Culture and Religion*, Benin, CS-Design, 2013, 1-3.

[328](#) P.O. ISIBOR, *Women's Rights and Status under Edo Native Law and Custom: Myth and Realities* (2), Benin, 2007, 1-3. (Publisher not available)

[329](#) Cf. [www.edoworld.net/Widow_And_Widorer_Marriage_In Edo_ State](http://www.edoworld.net/Widow_And_Widorer_Marriage_In_Edo_State), 17/07/2013.

[330](#) I. EWEKA, *Law and Customs aspect of Edo Culture*. 5-7.

[331](#) Cf. G.I.C. ELUWA, (eds.), *A History of Nigeria*, Benin-City, African First Publishers

PLC, 2011, 47.

- [332](#) A. SHERIDEN, *Heaven and Hell: An other Worlds of the Dead*, Scotland, NMS Publishing, 2002, 102.
- [333](#) Okokun is the widely worshipped Edo god. He is the god of the sea, prosperity and fertility. Symbolic objects associated with him are clay white pots, white cowry shells and miniature ladders symbolizing peoples' wishes to climb the ladder of success. The various shrine objects of Okokun priestess are metaphysical tools through which Okokun passes messages into the visible world. The chalk drawing under the chair marks a sacred location and greets Okokun. Cf. P. GALEMBO, *Divine Inspiration*, Albuquerque, University of New Mexico Press, 1993, 51.
- [334](#) Cf. S.T. DAWODU, *Edo Religion*, USA, Herndon, 2008, 3.
- [335](#) Cf. S.T. DAWODU, *Edo Religion*, USA, Herndon, 2008, 68.
- [336](#) Cf. C.E.E. OKOJIE, (eds.), *Programme of action against Trafficking in minors and young Women from Nigeria into Italy for the purpose of Sexual exploitation*, Nigeria, Edo State, 2003, 21.
- [337](#) Priest is always found presiding over congregations in the village, city as well as in the country side. The diviner/healer is male who specializes in some branches of magical activities such as curing, divining, handling witches or administrating ordeals. Cf. M.G. ANDERSON – C.M. KREAMER, *Wild Spirits: Strong Medicine*, New York, The Center for African Art, 1989, 17.
- [338](#) Cf. C.E.E. OKOJIE, (eds.), *Programme of action against trafficking in minors and young Women from Nigeria into Italy for the purpose of Sexual exploitation*, 21.
- [339](#) M. IORAPUU, *Patriarchal Ideologies and Media access: how to overcome discrimination against Tiv women for sustainable rural development promoting people controlled and participatory communities*, Roma, Salesian Pontifical University, 2012, 63.
- [340](#) Cf. Pa. ONOLEMEHEMHEN, *Marriage in Edo Land*. A discussion with one of the oldest man in one of the villages in Edo State, held on 19th February, 2012.
- [341](#) Cf. C.E.E. OKOJIE, (eds.), *Programme of action against trafficking in minors and young Women from Nigeria into Italy for the purpose of Sexual exploitation*, 19.
- [342](#) Cf. C.E.E. OKOJIE, (eds.), *Programme of action against trafficking in minors and young Women from Nigeria into Italy for the purpose of Sexual exploitation*, 19.
- [343](#) Cf. A. OKE – JEWELRY, *Edo/Benin Brides and their Wedding Traditions and Customs*, Benin City, 2012, 2. (Publisher and Year of Publication are not available)
- [344](#) Cf. V. EMERY, *Marriage Act, Cap 218, Laws of the Federation of Nigeria 1990*, at s. 35, in «Women' Inheritance Rights in Nigeria: Transformative Practices» Canada, University of Toronto, 2006,13.
- [345](#) Cf. E.L. ESOMONU, *Respect for human life in Igbo Religion and morality*, Rome, Lateran University, 1981, 167.
- [346](#) C. OPPONG – K. ABU, *Seven Roles of Women: Impact of Education and Empowerment on Ghana Mothers*, Geneva, ILO, 1987, 78.
- [347](#) Cf. P.V. OTTENBERG, *The changing economic position of women among the Afikpo Ibo*, in W.R. BASCOM – M.J. HERSKOVITS (eds.) «Continuity in African culture» Chicago, Phoenix Books, University of Chicago Press, 1959, 207.
- [348](#) Cf. FEDERAL OFFICE OF STATISTIC, *Annual Abstract of Statistics*, Lagos, 1995. No

available report on the statistics of the Edo State.

- [349](#) S. I. RADDА, *The millennium development goals and poverty in Nigeria: an appraisal* in M. C. DUZE, (eds.), «Poverty in Nigeria: Causes, manifestations and Alleviation strategies» London, Adonis and Abbey Publication. 2008, 180.
- [350](#) Cf. UNITED NATIONS EDUCATIONAL SCIENTIFIC and CULTURAL ORGANIZATION, *Human trafficking in Nigeria*, Geneva, UNSCO, 14.2 (E), 2006, 34.
- [351](#) Cf. UNITED NATIONS EDUCATIONAL SCIENTIFIC and CULTURAL ORGANIZATION, *Human trafficking in Nigeria*, Geneva, UNSCO, 14.2 (E), 2006, 26.
- [352](#) *Oaths of secrecy* are administered to the soon-to-be trafficked victims and their families at the point of recruitment in Nigeria, especially in Edo State. There are some churches in Benin-City in Edo State where people intending to be trafficked to Italy mostly called *Italos* visit to pray against being repatriated and for protection against violent customers. Cf. G., OSAKWE-B.O. OLAGBEGI, *A primer of trafficking in women: The Nigerian case*, 1996, 177-178. (Place and Publisher are not available). These traditional oaths entail the use of body parts of the victims such as blood, fingernails and hair from the genitalia or the head. Traditional priests prepare ceremonial drinks in their shrines that are taken by the future victims and their relatives. This traditional oath-taking is designed to instill fear, promising death, madness or terrible harm in the event that the victims reveal the trafficker's secrets. According to Don Oreste Benzin, the victims are made to repeat several times "If I don't pay I will go crazy or I will be killed." (Unpublished)
- [353](#) Cf. INTERNATIONAL ORGANIZATION for MIGRATION, *Trafficking in Women to Italy for sexual Exploitation*, Geneva, Migration Information Programme, 1996, 38.
- [354](#) Cf. A. LOCONTO, *The trafficking of Nigerian Women into Italy*, Italy, TED Case Studies, no 656, January 2002, 39.
- [355](#) APPENDIX 1, Question 7b for victims, 1st group, comments number 8.
- [356](#) APPENDIX 1, Question 15b for victims, 1st group, comments number 29.
- [357](#) *Black boy in this work*, means *contract husband*. He is the person who monitors all the victims and obeys madam's orders implicitly. The madams pay him large sum of money to be her husband for an agreed number of years like 300,000 Dollars. As long as the marriage lasts, he has to obey all the madam's orders.
- [358](#) Cf. M. MKU, *Legislative responses in human trafficking*, in «Stop Trafficking in Human beings: Together it's possible» Proceedings of the International Conference, "21st Century Slavery-The Human Rights Dimension to Trafficking in Human Beings" held in Rome, from 15-16, 2002, 58-63.
- [359](#) S. McODONGO, *Deadly money maker*, Kenya, Kolbe Press, 2007, 7.
- [360](#) Cf. D.I. DENGA, *Guidance and Counseling for the 6-3-3-4 System of Education*, Jos, Savanna Press, 1983, 20-23.
- [361](#) Ibidem.
- [362](#) B. OJUGBANA, *Child Care and Up-bringing*, in «NAPTIP News», Abuja, NAPTIP, 1(4)2008, 18.
- [363](#) P.O. EBIGBO – J.E. NWEGWU, *African Network on prevention and protection against Child Abuse and Neglect Nigeria Chapter*, Enugu, ANPPCN, 1998, 20-25.
- [364](#) Cf. C. BALLAMY, *The state of the world's child 2000*, Geneva, UNICEF, 2000, 8.
- [365](#) Ibidem.

- [366](#) Cf. G. MORKA, *Hammer falls on two Brothels*, in «NAPTIP News», Abuja, NAPTIP, 1(4)2008, 12.
- [367](#) TRANSNATIONAL AIDS/STI PREVENTION AMONG MIGRANT PROSTITUTES in EUROPE PROJECT (TAMPEP) *Migrants sex workers in Europe*, Nigeria, TAMPEP, 1993, 15-18.
- [368](#) B. AKINRIMISI, *The plight of domestic servants in Lagos*, 2002. (Publisher, Year of Publication and Page are not available)
- [369](#) Cf. E. ALIEGBA, *Eradication of violence against women in Nigeria*, in C. ANGYA, (ed.), «Perspective on violence against women in Nigeria» Makurdi, Aboki Publishers, 2005, 116.
- [370](#) Cf. K. LITTLE, *African women in towns: an aspect of Africa's social revolution*, Cambridge, Cambridge University Press, 1973, 168.
- [371](#) G. LERNER, *The creation of patriarchy*, Oxford, Oxford University Press, 1986, 45-47.
- [372](#) Cf. T. MANUH, *Women in Africa's development: overcoming obstacles, pushing for progress*, A United Nations Publication, no.11, April, 1998, 5.
- [373](#) Cf. L. OTOIDE, *Interrogating the Challenges Uromi Culture and Society*, A paper presented during the 20th Anniversary of His Royal Highness Odaloighe Eidenojie 11, Ojuromi of Uromi on the 12th of November, 2011, at Uromi, Edo State Nigeria, 26, 38-39. (Unpublished)
- [374](#) Cf. P. NICHOLSON, *Caritas Internationalis*, the network of 162 national Catholic charities Caritas initiated the ecumenical COATNET network (Christian Organizations against Trafficking) and is engaged in effective partnership with religious orders worldwide. Vienna, Caritas International, 2008, 2-3.
- [375](#) Ibidem.
- [376](#) Cf. E. PORFINI (ed.), *Diritti dei bambini 10 anni dopo*, in «Mondodomani 10» 1999, 24.
- [377](#) E. PORFINI (ed.), *Diritti dei bambini 10 anni dopo*, in «Mondodomani 10» 25.
- [378](#) Cf. T. SWAI, *Youth Problems*, Nairobi, Paulines Publications Africa, 1996, 20.
- [379](#) Cf. T. SWAI, *Youth Problems*, 21-23.
- [380](#) Cf. UNITED NATIONS OFFICE on DRUGS and CRIME, *An introduction to Human trafficking: Vulnerability, Impact and Action*, New York, United Nations, 2008, 77.
- [381](#) UNITED NATIONS, *Indicators of poverty and hunger*, United Nations, UN. Organization, 2011, 17-20, Cf. E. OJAKAMINO, *Nigeria's Ghana must go Republic: Happenings*, Iperu-Remo, The ambassador, 2010, 14. Cf. G. CALIMAN, *Normalità, Devianza, Lavoro*, Roma, Libreria Ateneo Salesiano, 1997, 195-222.
- [382](#) D. ODIGIE – C., PATIENCE, *Human Trafficking Trends in Nigeria and Strategies for Combating the Crime*, in «Peace studies Journal» 1(1)2008, 63-75. (Publisher not available)
- [383](#) D. ODIGIE – C., PATIENCE, *Human Trafficking Trends in Nigeria and Strategies for Combating the Crime*, in «Peace studies Journal» 1(1)2008, 8. (Publisher not available)
- [384](#) Cf. UNITED STATES DEPARTMENT OF JUSTICE, *Protect children and all Victims of Human trafficking*, 2002, (Page not available)
- [385](#) Ibidem.
- [386](#) Cf. A. LOCONTO, *The Trafficking of Nigerian Women into Italy*, Italy, TED Case Studies, no. 656, January 2002, 12.
- [387](#) Ibidem, 13.
- [388](#) Cf. J. BJELICA, *Trafficking in Human Beings in the Balkans: Manual for Journalist*, 75.

- [389](#) Ibidem, 76-77.
- [390](#) L. DELONG, *The Benin Kingdom and the Edo-speaking people of South-Western Nigeria*, London, International African Institute, 1964, 12-16
- [391](#) Cf. ibidem, 18.
- [392](#) Cf. K. McMAHON, *In plain Sight: Trafficking in the USA*, 170.
- [393](#) Cf. J.G. SILVERMAN, (eds.), *HIV prevalence and predictors among rescued sex-trafficked women and girls in Mumbai, India*, in «Journal of Acquired Immune Deficiency Syndromes» 43(5)2006, 588-593.
- [394](#) Cf. C. ZIMMERMAN, (eds.), *The health and consequences of trafficking in women and adolescents: findings from a European study*, London, London school of Hygiene and tropical medicine, 2003, 23.
- [395](#) Ibidem, 9-15.
- [396](#) UNITED NATIONS OFFICE on DRUGS and CRIME, *An introduction to Human trafficking: Vulnerability, Impact and Action*, New York, United Nations, 2008, 84.
- [397](#) UNITED NATIONS OFFICE on DRUGS and CRIME, *An introduction to Human trafficking: Vulnerability, Impact and Action*, New York, United Nations, 2008, 85.
- [398](#) UNITED NATIONS OFFICE on DRUGS and CRIME, *An introduction to Human trafficking: Vulnerability, Impact and Action*, New York, United Nations, 2008, 86.
- [399](#) Cf. S. B. HÄLAND, *Strategies Preventing Trafficking in Human Beings*, 10. (Unpublished) Cf. M. DA PRA POCCHIESA, *Il fenomeno della tratta*, in «Amare, lottare, affinché abbiano vita; e noi con loro, Roma, Coordinamento Nazionale contro la tratta, 2002, 3-10.
- [400](#) Cf. UNITED NATIONS EDUCATIONAL SCIENTIFIC CULTURAL ORGANIZATION, *Human trafficking in Nigeria*, 40-70.
- [401](#) Ibidem, 37-70.
- [402](#) Cf. A. M. ELAYO, *Combating the Human Trafficking Scourge*, in «Daily Trust» Abuja, 15 July, 2002, 2-18.
- [403](#) T. OLORI, *Nigeria life sentence for human traffickers*, 3.
- [404](#) Cf. A. ABUBAKAR, *Over 150 deported girls arrive from Italy* in «This Day» Lagos, July 11, 2002, 1.
- [405](#) CATHOLIC BISHOPS; CONFERENCE of NIGERIA, *Restoring the dignity of the Nigerian woman*, 2.
- [406](#) Cf. T. OLORI, *Nigeria life sentence for human traffickers*, 3.
- [407](#) Cf. M. MKU, *Legislative responses in human trafficking*, 5-6.
- [408](#) Cf. H. USMAN et al, *50th Anniversary of the Universal Declaration on Human Rights: Building a Culture of Human Rights in Nigeria*, in «New Sheet» Issued No. 1, December 10, 1998, 15.
- [409](#) Cf. N. HASPELS, (eds.), *Action Against Child Labour*, 175.
- [410](#) Cf. N. HASPELS, (eds.), *Action Against Child Labour*, 4.
- [411](#) Cf. T. FALOLA, *The History of Nigeria*, London, Greenwood Press, 1999, 186.
- [412](#) Cf. T. FALOLA, *The History of Nigeria*, London, Greenwood Press, 1999, 186.
- [413](#) Cf. C.U. ONUORAH, *Impact of better Life Programme in the Roles of Nigerian Rural Women*, in «B.G. NWORGU (ed.), Education for Rural Development» vol. V Association for Promoting Quality Education in Nigeria, (Place of publication is not available) 1994, 314.

- [414](#) Cf. C.U. ONUORAH, *Impact of better Life Programme in the Roles of Nigerian Rural Women*, 319-322.
- [415](#) Cf. I. MODIBBO, *Sexuality immorality: A Canker work in our tertiary*, Awka, Institutions Christian Press, April 2001, 46.
- [416](#) Cf. A. ABUBAKAR, *Over 150 deported girls arrive from Italy*, 1.
- [417](#) JOHN PAUL II, *Genius of Women*, Washington D.C, United States Catholic Conference, 1997, 21.
- [418](#) Cf. CATHOLIC WOMEN ORGANIZATION is a group of all the married women in the Catholic Church. They gather together to discuss issues affecting them and the church at large.
- [419](#) CATHOLIC BISHOPS CONFERENCE of NIGERIA, *Restoring the dignity of the Nigerian woman*, 2.
- [420](#) CATHOLIC BISHOPS CONFERENCE of NIGERIA, *Restoring the dignity of the Nigerian woman*, 11-12.
- [421](#) CATHOLIC BISHOPS CONFERENCE of NIGERIA, *Restoring the Dignity of the Nigerian Woman*, in P. SCHINELLER, «The Voice of the Voiceless» 459.
- [422](#) CATHOLIC BISHOPS CONFERENCE of NIGERIA, *Restoring the Dignity of the Nigerian Woman*, in P. SCHINELLER, «The Voice of the Voiceless», 448.
- [423](#) Cf. P. SCHINELLER (ed.), *Women trafficking*, in «The Church Teaches: Stand of the Catholic Bishops of Nigeria on issues of Faith and Life» Daily graphic Nigeria limited, Nigeria, 2003, 182-183.
- [424](#) P. EBEGBULEM, *Stop trafficking in women and girls: It is violence against women*, Oke-Ado, Oluben Press, 2009, 93.
- [425](#) Cf. *ibidem*.
- [426](#) Aondoaver Kuttuh is the acting Director, *Training and Manpower Development*, National Agency for the Prohibition of Traffic in Person and Other Related Matters. Cf. J. AZANIA, *Naptip efforts to combat human trafficking in Edo State*, NAPTIP, Benin-City, March 7, 2012, 1.
- [427](#) J. AZANIA, *Naptip efforts to combat human trafficking in Edo State*, NAPTIP, Benin-City, March 7, 2012, 1.
- [428](#) Cf. M. MKU, *Legislative response in human trafficking*, in «Stop Trafficking in Human Beings: Together it's possible» Proceedings of the International Conference "21st Century Slavery-The Human Rights Dimension to Trafficking in Human Beings", held in Rome, Italy, 15-16 May, 2002, 58.
- [429](#) Cf. M. MKU, *Legislative response in human trafficking*, in «Stop Trafficking in Human Beings: Together it's possible» Proceedings of the International Conference "21st Century Slavery-The Human Rights Dimension to Trafficking in Human Beings", held in Rome, Italy, 15-16 May, 2002, 58.
- [430](#) *Ibidem*.
- [431](#) C. E.E. OKOJIE, (eds.) *Programmmme of action against trafficking in minors and young women from Nigeria into Italy for the purpose of Sexual exploitation*, 2.
- [432](#) M. Mku, *Prostitution and Human trafficking: Tackling trans-border crime*, Vatican City, 14-17 may, 2002, 11. (Unpublished)
- [433](#) T. OLORI, *Nigeria life sentence for human traffickers*, 3.

[434](#) Ibidem.

[435](#) Cf. UNITED NATIONS CHILDREN'S EDUCATIONAL FUND, *Nigeria: Country response on trafficking in persons especially children and women 2002-2007*, Nigeria, UNICEF, 2007, 9.

[436](#) T. OLORI, *Nigeria: life sentences for human traffickers*, Inter press Service, 28 July 2003, 1-2. Cf. <http://www.afrika.no/Detailed/3866.html>

[437](#) Ibidem.

[438](#) Cf. CATHOLIC BISHOPS CONFERENCE OF NIGERIA, *Restoring the dignity of the Nigerian Women*, 15-16.

[439](#) UNITED NATIONS EDUCATIONAL SCIENTIFIC and CULTURAL ORGANIZATION, *Human Trafficking in Nigeria*, 12. Cf. M. KUKAH, *Human Rights in Nigeria, Hopes and Hindrances*, Nigeria, Federal Republic of Nigeria, 2002, 39. Cf. NAPTIP, *Trafficking in Persons (prohibition) law enforcement and administration Act*, 2003, No. 24, Federal Republic of Nigeria, UNICEF, 89(90)2003, 2-28.

[440](#) Cf. ibidem, 12.

[441](#) It is not possible to gather information directly from the criminal code of Edo State. I used the information collected from individuals to explain the condition of human trafficking in the above-mentioned State. Cf. <http://nigeriaworld.com/news/source/2002/nov/headlines/17/34-news.html>, 17/11/2002, 1-2.

[442](#) Cf. UNITED NATIONS EDUCATIONAL, SCIENTIFIC and CULTURAL ORGANIZATION, *Human trafficking in Nigeria*, 50., Cf. CRIMINAL CODE AMENDMENT LAW OF EDO STATE 2000, Sections 222, 223, 225, 226 and 233.

[443](#) Ibidem.

[444](#) Ibidem.

[445](#) P. SCHINELLER (ed.), *Women trafficking*, 183.

[446](#) N. RODRIGUEZ, *Sulla problematica della tratta*, in « Amare, lottare, affinché abbiano vita, e noi con loro» Roma, Coordinamento Nazionale contro la Tratta, 2002, 45.

[447](#) Cf. UNITED NATIONS EDUCATIONAL SCIENTIFIC and CULTURAL ORGANIZATION, *Human trafficking in Nigeria*, 51.

[448](#) Private discussion held with the Nigerian Ambassador to the Holy See, DR. F. OKEKE, held in Rome on 24th January 2014. Cf. P. SCHINELLER (ed.), *Women trafficking*, 183-184.

[449](#) Cf. INTERNATIONAL LABOUR ORGANIZATION, *Operational indicators of trafficking in human beings*, Geneva, ILO, 2009, 11.

[450](#) *Izuzo* is a Nigerian weekly program on the trend of human trafficking in Nigeria. The Program is organized by the Nigerian government to keep people inform about the continuous increase of the phenomenon in the country. It also educate people about different modalities the traffickers use to lure women and girls in trafficking.

[451](#) Cf. WORLD BANK, *Social development notes, conflict, crime and violence*, No. 122, December, 2009, 9. Cf. COUNCIL of EUROPE CONVENTION ON ACTION AGAINST TRAFFICKING IN HUMAN BEINGS, 197(16), 2005, 43.

[452](#) Julian SIMON explains Methodology as a process used to gather necessary information concerning a particular phenomenon in a given environment. It is expected that a proper methodology should consists both the theoretical and verification aspects of the issue. *Basic Research Methods in Social Science: The Art of Empirical Investigation*, New York, Random

- House, 1969, 186. Cf. B.A. EZELIORA – J.O. EZEOKANA, *A guide to research communication in Education and social sciences*, Enugu, Snaap Press Ltd, 2008, 18.
- [453](#) Empirical research is a process by which that the researcher through observation and description gets the real facts of a particular social situation. The researcher thereafter makes explanation of the concrete nature of the situation and later makes some suggestions about it. Cf. J. SIMON, *Basic Research Methods in Social Science: The Art of Empirical Investigation*, 5, 466-467.
- [454](#) According to Anselm STRAUSS and Juliet Corbin qualitative research is a sort of research done to gather information about peoples' lives, their life stories, behaviour and relationship. A. STRAUSS – J. CORBIN, *Basics of qualitative Research*, California, Sage Publication, 1990, 17. Cf. J. SIMON, *Basic Research Methods in Social Science: The Art of Empirical Investigation*, 278-279.
- [455](#) According to Van ZOONEN in Research Methods said that in-depth interview is a process in which the researcher motivates the target group to narrate their experiences consist those personal hurts, feelings and emotions. Cf. V. ZOONEN LIESBET, *Research Methods*, in V. ZOONEN, (ed.), «Feminist Media Studies» New Delhi, Sage Publications, 1994, 138.
- [456](#) Interview in this work enable the target groups the opportunity to narrate their stories and within the structured interview whereby some of the target groups are not spontaneously willing to offer information about their experiences.
- [457](#) Simple random sampling or Snowball technique in this our work is the total number of respondents used which is ninety. We used the whole ninety respondents as our simple random sampling because the number is relatively small.
- [458](#) In-depth interview was applied here by the researcher to encourage the respondents to narrate their experiences both before the journey, during and after. It is a crucial method used to gather information about what the victims through as they enter into human trafficking.
- [459](#) P. SOROKIN suggests the qualitative technique as a suitable method to analyze the grand cultural changes taken place in a specific locality within a space of time. Cf. P. SOROKIN, *Some Other Qualitative and Quantitative Technique*, in J. SIMON, «Basic Research Methods in Social Science» New York, McGraw-Hill, 1985, 278-279.
- [460](#) B. TRACY, *Change your Thinking change your life*, New Jersey, John Wiley and Sons Inc. 154-155.
- [461](#) According to Roy F. BAUMEISTER expressed that some people regard themselves as good for nothing sets of people because they are unable to accomplish certain requirement levied on them because of limited resources available. The actual condition they found themselves might push them to take the risk of involving in human trafficking. Cf. R.F. BAUMEISTER (ed.), *Self-Esteem*, New York, Plenum Press, 1993, 40.
- [462](#) B. TRACY, *Change your Thinking change your life*, 154-155.
- [463](#) Cf. R.F. BAUMEISTER (ed.), *Self-Esteem*, New York, Plenum press, 1993, 40.
- [464](#) TASK FORCE of NIGERIA, *Human trafficking*, Lagos, Alagbon Close, Ikoyi, 1999-2001, 42.
- [465](#) Cf. UNITED STATES DEPARTMENT OF STATES, *What is human trafficking in* «Building Bridges of Freedom: Public-Private Partnerships to End Modern Day Slavery» United State Department's office to monitor and combat trafficking in persons, Embassy of the United States of America to the Holy See, 2011, 18.
- [466](#) C.E.E. OKOJIE (eds.), *Programme of action against trafficking in minors and young*

- Women from Nigeria into Italy for the purpose of sexual exploitation*, 16.
- [467](#) Ibidem, 17.
- [468](#) FEDERAL OFFICE OF STATISTICS, *Annual Abstract of Statistics*, 1995 Edition, Federal Office of Statistics, Lagos.
- [469](#) J. SIMON, *Basic Research Methods in Social Science: The Art of Empirical Research Investigation*, New York, Random House, 1969, 186.
- [470](#) C. GLESNE – A. PESHKIN, (eds.), *Becoming qualitative researcher*, New York, Longman, 1992, 40-44.
- [471](#) B.G. NWORGU, *Educational Research*, Ibadan, Oluseyi Press, 1991, 54-60.
- [472](#) Cf. C. GLESNE – A. PESHKIN, (eds.), *Becoming qualitative researcher*, 126.
- [473](#) Administration of the Interview took place in secluded places to avoid lots of distractions and to give the respondents opportunity to narrate their experiences freely without fear of being identified.
- [474](#) Life experiences in our work are those experiences the respondents have during the process of the human trafficking. For the victims their experiences include ones they had during the process of preparation, travel, destination and return. The vulnerable tell their experiences as they prepare to travel and the mothers narrate their experiences as their daughters prepare, travel, and return. The mothers will also narrate their encounter within the community as their daughters return with health hazards.
- [475](#) Secrecy here means that the respondents needed high rate of confidentiality from the researcher. It demands that the respondents are safe, secured and protected and none of the data collected will be reviewed.
- [476](#) Cf. APPENDIX 1, 2 and 3. *Structured interview*, Benin-City, November, 2012.
- [477](#) Pigeon English is the language of the local people. It is a language spoken in all parts of Nigeria apart from the general Official English language. Pigeon makes communication easier among literate and illiterate persons.
- [478](#) Single mothers in this context means those women who may have lost their husband and those who because of marital problems have separated and now stay alone.
- [479](#) Cf. C. E.E. OKOJIE, (eds.), *Programme of Action against trafficking in minors and young women from Nigeria into Italy for the purpose of sexual exploitation*, 3.
- [480](#) R. E. BOYATZIS, *Transforming qualitative information: Thematic analysis and code development*, CA: Sage, Thousand Oaks, 1998, 6-9. Cf. A. COLLINS, *Understanding Body Language*, New York, DKC, 2003, 17-23.
- [481](#) H.J. RUBIN – I.S. RUBIN, *Qualitative interviewing: The art of hearing data*, CA: Sage, Oaks, 1995, 226.
- [482](#) Cf. APPENDIX 1, 2, 3, *Structured Interview for victims, mothers and vulnerable*, Benin-City, 19.11.2012.
- [483](#) Full participatory listening is another aspect of in-depth interview where the researcher motivates the respondents to recount their experiences both the hurts, emotions and personal feelings. Cf. D. CHANDLER, *Semiotics: The Basics*, London, Routledge, 2002, 2.
- [484](#) D. CHANDLER, *Semiotics: The Basics*, 2.
- [485](#) A. COLLINS, *Understanding Body Language*, New York, DKC, 2003, 17-23.
- [486](#) Deviance is a motivated tendency for an actor to behave in contravention of one or more institutionalized normative patterns whereas the mechanism of social control are the motivated processes in the behaviour of the actor, and of the others with whom he/she is in

interaction by which these tendencies of deviance tend in turn to be contracted. Cf. D. MATZA, *How to become a deviant*, Englewood Cliffs, New Jersey: Prentice-Hall, 1969, 133-137.

[487](#) According to David Matza, the failure in the process of socialization involves one living in an overpopulated house or not interacting well with the society. If there is failure in the process of socialization, it makes one not being able to learn those qualities, language or inherit those values and expectations of the society in which one live. In such a situation, deviance occurs. Because the individual did not keep up to the expectations of the society or he/she violates some norms, resulting from failure in socialization. It is in line with that, the deviance could be regarded as a motivated tendency.

[488](#) APPENDIX 1, Question 1b for victims, 1st group, comments number 10.

[489](#) APPENDIX 1, Question 13b for victims, 1st group, comments number 5.

[490](#) APPENDIX 1, Question 5b for victims, 1st group, comments number 22.

[491](#) APPENDIX 1. Question 6b for victims, 1st group, comments number 9.

[492](#) APPENDIX 1. Question 6b for victims, 1st group, comments number 21.

[493](#) APPENDIX 1. Question 3b for victims, 1st group, comments number 20.

[494](#) APPENDIX 1. Question 6b for victims, 1st group, comments number 13.

[495](#) APPENDIX 1. Question 6b for victims, 1st group, comments number 6.

[496](#) APPENDIX 1. Question 14b for victims, 1st group, comments number 19.

[497](#) APPENDIX 1, Question 13b for victims, 1st group, comments number 11.

[498](#) APPENDIX 1, Question 9b for victims, 1st group, comments number 14.

[499](#) Cf. APPENDIX 1, Question 13b for victims, 1st group, comments number 16.

[500](#) APPENDIX 1, Question 8a for victims, 1st group, comments number 4.

[501](#) APPENDIX 1, Question 4a for victims, 1st group, comments number 27.

[502](#) Cf. APPENDIX 1, Question 13b for victims, 1st group, comments number 11.

[503](#) Cf. APPENDIX 1, Question 4b for victims, 1st group, comments number 12.

[504](#) Cf. APPENDIX 1, Question 6b for victims, 1st group, comments number 15.

[505](#) Cf. APPENDIX 1, Question 11b for victims, 1st group, comments number 19.

[506](#) Demand here means the desire for illegal sex while Supply is the countless thousands of women and girls who are taken from their homelands and enslaved in brothels throughout the world. If there is no demand, there will be no supply. In the vain, if there is no supply, there will be no money.

Looking at both the push and pull factors that foster the growth of trafficking; we can identify some of its features. Such causes can be further categorized into three major different aspects of life, such as socio-cultural, economic and political.

[507](#) APPENDIX 1, Question 10a for victims, 1st group, comments number 16.

[508](#) APPENDIX 1, Question 9b for victims, 1st group, comments number 14.

[509](#) APPENDIX 1, Question 13b for victims, 1st group, comments number 3.

[510](#) APPENDIX 1, Question 9b for victims, 1st group, comments number 23.

[511](#) Cf. *Kobo* is the Nigerian Currency.

[512](#) APPENDIX 1, Question 13b for victims, 1st group, comments number 22.

[513](#) APPENDIX 1, Question 13b for victims, 1st group, comments number 27.

- [514](#) APPENDIX 1, Question 13b for victims, 1st group, comments number 6.
- [515](#) APPENDIX 1, Question 12b for victims, 1st group, comments number 7.
- [516](#) APPENDIX 1, Question 12b for victims, 1st group, comments numbers 14 and 15.
- [517](#) APPENDIX 1, Question 11b for victims, 1st group, comments number 14.
- [518](#) APPENDIX 1, Question 11b for victims, 1st group, comments number 17.
- [519](#) APPENDIX 1, Question 17b for victims, 1st group, comments number 6.
- [520](#) APPENDIX 1, Question 6b for victims, 1st group, comments number 15.
- [521](#) APPENDIX 1, Question 17b for victims, 1st group, comments number 19.
- [522](#) APPENDIX 1, Question 13b for victims, 1st group, comments number 19.
- [523](#) APPENDIX 1, Question 13b for victims, 1st group, comments number 13.
- [524](#) APPENDIX 1, Question 13b for victims, 1st group, comments number 24.
- [525](#) Dark Zone is a hiding place where secret activities take place. Such activities are been done mostly at night by criminal people to avoid being seen by other people.
- [526](#) APPENDIX 1, Question 3b for victims, 1st group, comments number 11.
- [527](#) APPENDIX 1, Question 3b for victims, 1st group, comments number 7.
- [528](#) APPENDIX 1, Question 11b for victims, 1st group, comments number 22.
- [529](#) APPENDIX 1, Question 6b for victims, 1st group, comments number 6.
- [530](#) APPENDIX 1, Question 2b for victims, 1st group, comments number 8.
- [531](#) Cf. P. EBEGBULEM, *Stop trafficking in women and girls*, 43.
- [532](#) APPENDIX 1, Question 2b for victims, 1st group, comments number 5.
- [533](#) APPENDIX 1, Question 6b for victims, 1st group, comments number 16.
- [534](#) APPENDIX 1, Question 7b for victims, 1st group, comments number 17.
- [535](#) APPENDIX 1, Question 4b for victims, 1st group, comments number 9.
- [536](#) APPENDIX 1, Question 2b for victims, 1st group, comments number 2.
- [537](#) APPENDIX 1, Question 2b for victims, 1st group, comments number 12.
- [538](#) APPENDIX 1, Question 3b for victims, 1st group, comments number 3.
- [539](#) APPENDIX 1, Question 16b for victims, 1st group, comments number 11.
- [540](#) APPENDIX 1, Question 16b for victims, 1st group, comments number 15.
- [541](#) APPENDIX 1, Question 76b for victims, 1st group, comments number 12.
- [542](#) APPENDIX 1, Question 1b for victims, 1st group, comments number 18.
- [543](#) APPENDIX 1, Question 10a for victims, 1st group, comments number 12.
- [544](#) APPENDIX 1, Question 11a for victims, 1st group, comments number 17.
- [545](#) Cf. C.E.E. OKOJIE, (eds.), *Programme of action against trafficking in minors and young women from Nigeria into Italy for the purpose of sexual exploitation*, 58.
- [546](#) APPENDIX 1, Question 7b for victims, 1st group, comments number 12.
- [547](#) APPENDIX 1, Question 10b for victims, 1st group, comments number 22.
- [548](#) Joint in our work means a meeting point. It could also be taking to mean a hiding place for the victims to avoid being caught by the policemen.
- [549](#) APPENDIX 1, Question 15b for victims, 1st group, comments number 21.
- [550](#) APPENDIX 1, Question 7b for victims, 1st group, comments number 8.
- [551](#) APPENDIX 1, Question 15b for victims, 1st group, comments number 15.

- [552](#) APPENDIX 1, Question 11b for victims, 1st group, comments number 22.
- [553](#) APPENDIX 1, Question 11b for victims, 1st group, comments number 7.
- [554](#) S. VOLPICELLI, *Understanding and Counteracting Trafficking in Persons: the Acts of the Seminar for Women Religious*, 26-27. Cf. C. ZIMMERMAN (eds.), *The health risks and consequences of trafficking in women and adolescents, findings from a European study*, London, London School of hygiene and tropical medicine, 2003, 27.
- [555](#) Ibidem, 27
- [556](#) APPENDIX 1, Question 15b for victims, 1st group, comments number 29.
- [557](#) APPENDIX 1, Question 20b for victims, 1st group, comments number 15.
- [558](#) APPENDIX 1, Question 21b for victims, 1st group, comments number 21.
- [559](#) APPENDIX 1, Question 20b for victims, 1st group, comments number 26.
- [560](#) APPENDIX 1, Question 20b for victims, 1st group, comments number 26.
- [561](#) APPENDIX 1, Question 20b for victims, 1st group, comments number 18.
- [562](#) APPENDIX 1, Question 18b for victims, 1st group, comments number 30.
- [563](#) APPENDIX 1, Question 18b for victims, 1st group, comments number 10.
- [564](#) APPENDIX 1, Question 18b for victims, 1st group, comments number 7.
- [565](#) Dirty person signifies someone whose dignity is lost, who has lost half of herself and who is not regarded and valued as a person talk less of a woman among other people.
- [566](#) APPENDIX 1, Question 18b for victims, 1st group, comments number 22.
- [567](#) Benjamin Perrin is the Co-founder of C2C Journal and served on its Board of Directors. He is Assistant Professor at the University of British Columbia, Faculty of Law. He was senior policy advisor to the Hon. Monte Solberg, Minister of Citizenship and Immigration and articulated at the Supreme Court of Canada. Benjamin also founded The Future Group and has been recognized by the Governor General of Canada and US. State Department.
- [568](#) Imani is the trafficker. Cf. B. PERRIN, *Invisible Chains: Canada's Underground World of human trafficking*, Canada, C2C Journal, 2010, 34. Benjamin Perrin is the Co- Founder of C2C Journal of Ideas, and has served on its Board of Directors. He is Assistant Professor at the University of British Columbia, Faculty of Law. He was senior Policy advisor to the Hon. Monte Solberg, Minister of Citizenship and Immigration and articulated at the Supreme Court of Canada. Ben also founded The Future Group and has been recognized by the Government General of Canada and the U.S. States Department.
- [569](#) Cf. Lilian was one of the victims of human trafficking. She was trafficked to Italy at the age of 16 by her boy-friend who promised to marry her. When Lilian reached Italy, her promised husband forced her to work as a prostitute. On several occasions Lilian tried to escape but the security of the house made it impossible for her to escape. One fateful day, Lilian's promised husband physically abused her and pushed her out of the house without assistance for survival. Through the assistance of a Nigerian Pastor, Lilian was able to return home. When Lilian came back, she was continuously sick without medical treatment. Her parents were not interested in her medical treatment. Later, Lilian was abandoned by her parents to die.
- [570](#) APPENDIX 1, Question 20b for victims, 1st group, comments number 11.
- [571](#) Bush is an uncultivated and unsettled land. The victims, it serves as a hiding and protective place when police patrol around to pick them along the road as they wait for their clients.

- [572](#) APPENDIX 1, Question 20b for victims, 1st group, comments number 6.
- [573](#) APPENDIX 1, Question 20b for victims, 1st group, comments number 8.
- [574](#) N. RODRIGUEZ, *Prostituzione e giovane prostituita*, in « La tratta di essere umana a scopo di sfruttamento sessuale» Roma, Caritas Italiana, 1996, 3-87.
- [575](#) PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND ITERANT PEOPLE, Guidelines for the pastoral care of the Road/Street on *the liberation of women of the street*, Vatican City, 29th September 2nd October, 2009, 8-9.
- [576](#) N. RODRIGUEZ, *Prostituzione e giovane prostituita*, 29.
- [577](#) Altruistic in our work involves giving one's life for the good of others as in the case of some victims who willingly involve themselves in human trafficking to assist their families financially.
- [578](#) APPENDIX 1, Question 20b for victims, 1st group, comments number 8. Cf. APPENDIX 1, Question 5b for victims, 1st group, comments number 22.
- [579](#) APPENDIX 1, Question 8a for victims, 1st group, comments number 4.
- [580](#) APPENDIX 1, Question 4b for victims, 1st group, comments number 15.
- [581](#) A. BANDURA, *Social learning theory*, New Jersey, Englewood Cliffs, 1977, 91.
- [582](#) Cf. N. MBA, *Nigerian Women Mobilised, Nigerian Women Mobilised*, Lagos, Deutchez publication, 1996, 61.
- [583](#) Edo mothers are the Binis, which exclude Esan or Afemai.
- [584](#) APPENDIX 2, Question 3a for mothers, 2nd group, comments numbers 19 and 25.
- [585](#) APPENDIX 2, Questions 3a and 4a for mothers, 2nd group, comments number 16.
- [586](#) Ishan in our work means Esan.
- [587](#) APPENDIX 2, Questions 3a and 5a for mothers, 2nd group, comments number 23.
- [588](#) APPENDIX 2, Question 5a for mothers, 2nd group, comments numbers 11.
- [589](#) APPENDIX 2, Questions 4a and 5a for mothers, 2nd group, comments number 25.
- [590](#) APPENDIX 2, Question 5a for mothers, 2nd group, comments number 28.
- [591](#) APPENDIX 2, Question 7a for mothers, 2nd group, comments numbers 5, 9 and 27.
- [592](#) APPENDIX 2, Question 1b for mothers, 2nd group, comments number 30.
- [593](#) APPENDIX 2, Question 1b for mothers, 2nd group, comments number 26.
- [594](#) APPENDIX 2, Question 1b for mothers, 2nd group, comments number 11.
- [595](#) APPENDIX 2, Question 11b for mothers, 2nd group, comments number 21.
- [596](#) APPENDIX 2, Question 11b for mothers, 2nd group, comments number 22.
- [597](#) Cf. APPENDIX 2, Question 3b for mothers, 2nd group, comments number 5.
- [598](#) Cf. APPENDIX 2, Question 3b for mothers, 2nd group, comments number 12.
- [599](#) Jewelries and clothes are the major items most mothers desire to get from their daughters. When they are unable to purchase them on their own, they encourage theirs daughters to travel out in order to be sending money home to enable them buy those expensive items. Women in general boast a lot depending on the number of Jewelries and quantity clothes they have. Some women presume that the quality of jewelries a woman wears determines her status among them and how she will be regarded amidst them.
- [600](#) APPENDIX 2, Question 5b for mothers, 2nd group, comments number 24.
- [601](#) Late is our work means dead.

- [602](#) APPENDIX 2, Questions 7b, 8b and 9b for mothers, 2nd group, comments numbers 12, 17, 21, 23, 4, 22 and 16.
- [603](#) APPENDIX 2, Question 4b for mothers, 2nd group, comments numbers 15, 8, 6 and 3.
- [604](#) APPENDIX 2, Question 6b for mothers, 2nd group, comments number 6.
- [605](#) APPENDIX 2, Question 6b for mothers, 2nd group, comments number 2.
- [606](#) APPENDIX 2, Question 6b for mothers, 2nd group, comments numbers 7, 14, 20 and 23.
- [607](#) APPENDIX 2, Question 6b for mothers, 2nd group, comments number 29.
- [608](#) APPENDIX 2, Question 10b for mothers, 2nd group, comments number 22.
- [609](#) APPENDIX 2, Question 10b for mothers, 2nd group, comments number 26.
- [610](#) APPENDIX 2, Question 17b for mothers, 2nd group, comments number 14.
- [611](#) APPENDIX 2, Question 17b for mothers, 2nd group, comments number 13.
- [612](#) APPENDIX 2, Question 3b for mothers, 2nd group, comments numbers 3, 7, 21 and 27.
- [613](#) APPENDIX 2, Question 12b for mothers, 2nd group, comments number 2.
- [614](#) Cf. APPENDIX 2, Question 12b for mothers, 2nd group, comments number 6.
- [615](#) Cf. APPENDIX 2, Question 12b for mothers, 2nd group, comments number 27.
- [616](#) Cf. APPENDIX 2, Question 22b for mothers, 2nd group, comments number 2.
- [617](#) APPENDIX 2, Question 22b for mothers, 2nd group, comments number 6.
- [618](#) APPENDIX 2, Question 14b for mothers, 2nd group, comments numbers 4 and 7.
- [619](#) Cf. APPENDIX 2, Question 22b for mothers, 2nd group, comments number 22.
- [620](#) APPENDIX 2, Question 19b for mothers, 2nd group, comments number 2.
- [621](#) Cf. APPENDIX 2, Question 19b for mothers, 2nd group, comments number 15.
- [622](#) APPENDIX 2, Question 19b for mothers, 2nd group, comments numbers 30 and 29.
- [623](#) APPENDIX 2, Question 13b for mothers, 2nd group, comments numbers 8 and 15.
- [624](#) APPENDIX 2, Question 13b for mothers, 2nd group, comments number 7.
- [625](#) APPENDIX 2, Question 12b for mothers, 2nd group, comments number 9.
- [626](#) APPENDIX 2, Question 15b for mothers, 2nd group, comments numbers 4, 25 and 6.
- [627](#) APPENDIX 2, Question 15b for mothers, 2nd group, comments number 15.
- [628](#) Cf. APPENDIX 2, Question 15b for mothers, 2nd group, comments number 9.
- [629](#) APPENDIX 2, Question 5a for mothers, 2nd group, comments number 28.
- [630](#) APPENDIX 2, Question 20b for mothers, 2nd group, comments number 29.
- [631](#) APPENDIX 2, Question 20b for mothers, 2nd group, comments number 9.
- [632](#) Cf. APPENDIX 2, Question 22b for mothers, 2nd group, comments number 27.
- [633](#) APPENDIX 2, Question 20b for mothers, 2nd group, comments number 25.
- [634](#) *Ashawo* in this our work means prostitute. It is a common word used within the territory where we conducted the structured interview.
- [635](#) Cf. APPENDIX 2, Question 20b for mothers, 2nd group, comments number 23.
- [636](#) Cf. APPENDIX 2, Question 22b for mothers, 2nd group, comments number 6.
- [637](#) APPENDIX 2, Question 2b for mothers, 2nd group, comments number 12.
- [638](#) APPENDIX 2, Question 2b for mothers, 2nd group, comments number 22.
- [639](#) Cf. APPENDIX 2, Question 22b for mothers, 2nd group, comments number 29 and 30.
- [640](#) Cf. APPENDIX 2, Question 12b for mothers, 2nd group, comments number 26.

[641](#) APPENDIX 2, Question 3a for mothers, 2nd group, comments number 23.

[642](#) APPENDIX 2, Question 2b for mothers, 2nd group, comments number 12.

[643](#) Cf. Table 13 The present age of the vulnerable youth .

[644](#) Cf. Table 13 The present age of the vulnerable youth.

[645](#) APPENDIX 1, Question 2b for victims, 1st group, comments number 5.

[646](#) APPENDIX 1, Question 2b for victims, 1st group, comments number 1.

[647](#) APPENDIX 3, Question 5a for mothers, 3rd group, comments number 20.

[648](#) APPENDIX 3, Question 4a for vulnerable, 3rd group, comments number 23.

[649](#) APPENDIX 3, Question 8a for vulnerable, 3rd group, comments number 3.

[650](#) APPENDIX 3, Questions 7a and 8a for vulnerable, 3rd group, comments number 23.

[651](#) APPENDIX 3, Questions 6a, 7a and 8a for vulnerable, 3rd group, comments number 28.

[652](#) APPENDIX 3, Question 1b for vulnerable, 3rd group, comments number 10.

[653](#) APPENDIX 3, Question 2b for vulnerable, 3rd group, comments numbers 1, 18 and 24. 23.

[654](#) APPENDIX 3, Question 2b for vulnerable, 3rd group, comments number 29.

[655](#) APPENDIX 3, Question 2b for vulnerable, 3rd group, comments number 29.

[656](#) Cf. APPENDIX 3, Questions 18b and 12 for vulnerable, 3rd group, comments number 21.

[657](#) APPENDIX 3, Question 18b for vulnerable, 3rd group, comments number 14.

[658](#) APPENDIX 3, Question 1b for vulnerable, 3rd group, comments number 26.

[659](#) Cf. APPENDIX 3, Question 18b for vulnerable, 3rd group, comments number 26.

[660](#) APPENDIX 3, Questions 17b and 18b for vulnerable, 3rd group, comments number 6.

[661](#) APPENDIX 3, Question 4b for vulnerable, 3rd group, comments number 6.

[662](#) *Oyibo* husband means white man husband.

[663](#) APPENDIX 3, Question 19b for vulnerable, 3rd group, comments numbers 12 and 30.

[664](#) APPENDIX 3, Question 20b for vulnerable, 3rd group, comments numbers 30, 24 and 6.

[665](#) APPENDIX 3, Question 12b for vulnerable, 3rd group, comments number 20.

[666](#) Alhaji is often used as a title for a Muslim who has been to Mecca as a pilgrim. It is commonly being used in West Africa.

[667](#) APPENDIX 3, Question 5b for vulnerable, 3rd group, comments number 22.
Runs in our work is another term used by the victims of human trafficking to qualify the business they perform. The word is best know to their group members.

[668](#) Cf. APPENDIX 3, Questions 4b, 5b, 8b and 9b for vulnerable, 3rd group, comments number 26.

[669](#) Cf. APPENDIX 3, Question 5b for vulnerable, 3rd group, comments number 15.

[670](#) Cf. APPENDIX 3, Questions 1b, 5b and 6b for vulnerable, 3rd group, comments number 25.

[671](#) APPENDIX 3, Questions 16b, 8b and 12b for vulnerable, 3rd group, comments number 13.

[672](#) Cf. APPENDIX 3, Questions 8b and 9b for vulnerable, 3rd group, comments number 12.

[673](#) APPENDIX 3, Question 21b for vulnerable, 3rd group, comments number 6.

[674](#) Cf. APPENDIX 3, Question 21b for vulnerable, 3rd group, comments number 21.

[675](#) Cf. APPENDIX 3, Question 21b for vulnerable, 3rd group, comments number 20.

[676](#) Cf. APPENDIX 3, Question 22b for vulnerable, 3rd group, comments number 28.

- [677](#) APPENDIX 3, Question 30b for vulnerable, 3rd group, comments number 30.
- [678](#) APPENDIX 3, Question 22b for vulnerable, 3rd group, comments number 6.
- [679](#) Cf. APPENDIX 3, Question 22b for vulnerable, 3rd group, comments number 21.
- [680](#) APPENDIX 3, Question 22b for vulnerable, 3rd group, comments number 11.
- [681](#) Youth is a stage of a great physical and psychological change, which on one way or another might lead to personality integration and harmony or vice versa. Cf. T. SWAI, *Youth problems*, Nairobi, Pauline's publication Africa, 1996, 17.
- [682](#) Cf. J. VANIRE, *Community and growth*, Sydney, St. Paul publications, 1979, 130.
- [683](#) J.M. KIURA, *Family life, leaving the Faith together*, Nairobi, St. Paul publications, 1993, 7-8.
- [684](#) Cf. E.O. AYIS, *An Introduction to the study of African Culture*, Nairobi, East African Educational publishers ltd, 1997, 14.
- [685](#) Cf. S. BURKEY, *People first: A guide to self-reliant participatory rural development*, London, Zed Books, 1993, 3.
- [686](#) Cf. N. RODRIGUEZ, *Prostituzione e giovane prostituita*, 24-30.
- [687](#) Cf. A.O. OJORE, *Problem of Youths in Africa*, Nairobi, Pauline Publications Africa, 2001, 18.
- [688](#) Cf. H. UMORU, *Insecurity in Nigeria, a national embarrassment* in «Vanguard newspaper» 24th July, 2012, 1-3.
- [689](#) Cf. UNDP, *Human Development Report*, New York, Oxford University press, 1990,18.
- [690](#) Cf. A. OKAU, *Poverty and its reduction strategies in Nigerian public sectors*, in «Domestic conflicts/violence and challenges of National development» Proceedings of the 2nd National Conference on the Family held on 12th-15th March, 2006 at Makurdi, Centre for Gender studies Benue State University8-9.
- [691](#) APPENDIX 3, Question 22b for vulnerable, 3rd group, comments number 21.
- [692](#) Cf. Table 13 The present age of the vulnerable youth.
- [693](#) APPENDIX 3, Question 11b for vulnerable, 3rd group, comments number 27.
- [694](#) APPENDIX 3, Question 12b for vulnerable, 3rd group, comments number 27.
- [695](#) APPENDIX 3, Question 1b for vulnerable, 3rd group, comments number 10.
- [696](#) APPENDIX 3, Questions 2b(i) and 8a for vulnerable, 3rd group, comments number 8.
- [697](#) *Autostima* in our work means self-assessment, self-esteem.
- [698](#) APPENDIX 2, Question 5a for mothers, 2nd group, comments number 28.
- [699](#) APPENDIX 3, Question 1b for vulnerable, 3rd group, comments number 15.
- [700](#) APPENDIX 3, Question 10b for vulnerable, 3rd group, comments number 7.
- [701](#) Cf. F. LACZKO, (eds.), *Data and research on human trafficking: A global survey*, Switzerland, IOM, 2005, 81-82.
- [702](#) M. BUNLEUN, *It is a Crime to be a Child* in «Familia et Vita» Pontificium Consilium pro Familia, Città del Vaticano, Roma, Anno V(1)2000, 55-62.
- [703](#) Cf. T. MANUH, *Women in Africa's development: overcoming obstacles, pushing for progress*, A United Nations Publication, no.11, April, 1998, 5.
- [704](#) Cf. J. MERCER – D. CLAYTON, *Social Norms* in Social Psychology, 113.
- [705](#) Cf. E.H. SUTHERLAND – D.R. CRESSEY, *A Theory of differential association*, USA, University of Chicago press, 1960, in «F.T. CULLEN – R. AGNEW, Criminology theory:

- past to present» Los Angeles, Roxbury company, 2006, 122-125.
- [706](#) A. BANDURA, *Social learning theory*, New Jersey, Englewood Cliffs, Prentice Hall, 1977, vii.
- [707](#) R.L AKERS – C.S. SELLERS, *Criminology theories: Introduction, Evaluation and application*, 4th edition, Los Angeles, Roxbury publication, 2004, 85.
- [708](#) Cf. V. FRANKL, *All ricerca di un significato della vita*, Milano, Mursia, 1974, 65-66.
- [709](#) Cf. The international AIDS/STI Prevention Among Migrant Prostitutes in Europe project (TAMPEP) stated in 1993, and organize, co-ordinate, facilitate and carry out in the participating countries the activities related to the implementation of HIV/STI prevention among migrant sex workers in Europe. In 2003, TAMPEP raised funds for a new project, Albania, Nigeria, Morocco (ALNIMA), which seeks to improve the lives of foreign prostitutes once they are deported back to Nigeria, Morocco and Albania.
- [710](#) Cf. TRANSNATIONAL AIDS/STI PREVENTION AMONG MIGRANT PROSTITUTES in EUROPE PROJECT (TAMPEP) *Migrants sex workers in Europe*, Nigeria, TAMPEP, 1993, 15-18.
- [711](#) Cf. B., AKINRIMISI, The plight of domestic servants in Lagos, 2002, (unpublished)
- [712](#) APPENDIX 1, Question 7a for victims, 1st group, comments number 2 and 3.
- [713](#) Peer groups in our work mean those clicks girls form in secret to enable them plan how they are to leave the country without the knowledge of their families and relations. Sometimes peer groups are constituted by girls.
- [714](#) APPENDIX 1, Question 12b for victims, 1st group, comments number 3.
- [715](#) Cf. APPENDIX 1, Question 3b for victims, 1st group, comments number 4.
- [716](#) Model in our work means chosen series of activities that can help to reduce the risk factors of the problem. Cf. S. TRAMMA, *Pedagogia Sociale*, 116, 239. The model can be directive or non-directive. It is directive as long as the helper is able to understand, interpret the needs of the people and the territory coupled with his/her ability to identify avenues to achieve the solution. It is directive, when the helper base his/her attention on putting the individuals in a right direction, assisting them to re-establish their self-esteem and self worth and self confidence through active participation in self-realization action. Cf. L. LEONE – M. PREZZA, *Costruire e valutare i progetti nel sociale: Manuale operative per chi lavora su progetti in campo sanitario, sociale, educativo e culturale*, Milano, Franco Angeli, 1999, 110.
- [717](#) Cf. S. TRAMMA, *Pedagogia Sociale*, 167.
- [718](#) Cf. S. TRAMMA, *Pedagogia Sociale*, 164-165.
- [719](#) H.TAJFEL – J.C. TURNER, *An integrative theory of social conflict*, in W.G. AUSTIN – S. WORCHEL (eds.), «The social psychology of intergroup relations» Monterey, CA., Brooks/Cole. 1979, 33-47.
- [720](#) K.J. GERGEN, *An invitation to social construction*, London, Sage, 2008, 186.
- [721](#) Cf. S. TRAMMA, *Pedagogia Sociale*, 41-44.
- [722](#) S. TRAMMA, *Pedagogia Sociale*, 121.
- [723](#) P. BERTOLINI – L. CARONIA, *Ragazzi difficili: Pedagogia interpretative e line di intervento*. Firenze, LA Nuova Italia, 1993, 88.
- [724](#) P. BERTOLINI – L. CARONIA, *Ragazzi difficili: Pedagogia interpretative e line di intervento*, 121.

- [725](#) V. MASINI, *Comunità incontro: I volti, i nomi, la storia di venticinque anni*, Roma, Editrice La Parola, 1987, 160
- [726](#) M. BARBAGLI – U. GATTI, *Prevenire la criminalità*, Bologna, il Mulino, 2005, 44.
- [727](#) B. MARTIN – S. WEILAND, *I and Thou*, in B. MARTIN – S. WEILAND (eds.), *Martin Buber Personality and prophet*, West Minister, Newman Press, 1996, 3-5.
- [728](#) Cf. S. TRAMMA, *Pedagogia Sociale*, 151.
- [729](#) Cf. Z. ZIMIC, (eds.), *Where in the Puzzle: Trafficking from, to and through Slovenia*, IOM, Ljubljana, 2003, 68.
- [730](#) Cf. S. SHIELD (trans.), *Poverty and trafficking in human beings: A strategy for combating trafficking in human beings through Swedish international development cooperation*, 40.
- [731](#) Cf. E. OKPALA, *Child Labour as a significant index of poverty in Nigeria: Implications for social Policy*, in «Child Labour in Africa» proceeding of the First International workshop on Child Abuse in Africa held at Enugu, Nigeria, 27th April to 2nd May, 1986, Enugu, Chuka Printing Press, 1988, 52-63.
- [732](#) Cf. UNITED NATIONS CHILDREN'S EDUCATIONAL FUND, *The State of the World's Children*, Geneva, UNICEF, 1996, 8.
- [733](#) Cf. M. C. SALAZAR – W. A. GLASINOVICH, *Conclusions and Policy Recommendations*, in: «Child Work and Education» UNICEF, Geneva, 1998, 148-154.
- [734](#) Cf. UNITED NATIONS CHILDREN'S EDUCATIONAL FUND *The State of the World's Children*, 8. Cf. S. SHIELD (trans.), *Poverty and trafficking in human beings: A strategy for combating trafficking in human beings through Swedish international development cooperation*, 40.
- [735](#) L.E. PATTERSON – S. EISENBERG, *The counseling process*, Houghton Mifflin Company, Boston, London, 1983, 23, 191, 187, 216 and 218.
- [736](#) Cf. G. PATTERSON, (eds.), *Antisocial Boys*, Castalia publishing company Eugene, Oregon, 1992.
- [737](#) Cf. M. BARBAGLI – U. GATTI, *Prevenire la criminalità*, Bologna, società Editrice Il Mulino, 2005, 28.
- [738](#) Cf. J.B. WATSON, *Behaviorism*, New York, W.W. Norton and Company, 1930, 287.
- [739](#) Cf. M. KNUTTILA, *Introducing sociology: A critical perspective*, 98.
- [740](#) Cf. R. K. MERTON, *Social theory and social structure*, The Free Press of Glencoe, London, 1964, 182.
- [741](#) Cf. M. KNUTTILA, *Introducing sociology: A critical perspective*, 254.
- [742](#) M. KNUTTILA, *Introducing sociology: A critical perspective*, 84.
- [743](#) Cf. R.A. CLOWARD – L.E. OHLIN, *Teoria delle Bande Delinquenti in America*, Editori Laterza, 1968, Xxx1-xxx11.
- [744](#) Cf. M. BARBAGLI – U. GATTI, *Prevenire la criminalità*, 43.
- [745](#) Cf. S. SHIELD (trans.), *Poverty and trafficking in human beings: A strategy for combating trafficking in human beings through Swedish international development cooperation*, 40.
- [746](#) A.SHORTER – E. ONYANCHA, *Street children in Africa*, Nairobi, Kolbe Press, 1999, 107.
- [747](#) I.O. ONYANGO, *Strategic Planning within the Framework for Poverty Reduction Paper*, Nairobi, PRSP, Medium Term Expenditure Framework, 2001, 1.
- [748](#) Cf. *ibidem*, 1.

- [749](#) Cf. A. WANDERSMAN, (eds.), *Environmental Psychology and prevention*, in R. D. FELNER (eds.), *Preventive psychology: Theories, research and practice*, New York, Pergamon Press, 119. (Year of Publication is not available)
- [750](#) Ibidem, 120.
- [751](#) Cf. H. HINZEN, (ed.), *Adult education and development*, Boom, Thenee Drúck, vol. 54, 2000, 179.
- [752](#) Cf. J. MERCER – D. CLAYTON, *Social psychology*, 76.
- [753](#) Cf. G. PAONE – A. TESELLI, *Lavoro e lavori minorili: L'inchiesta CGIL in Italia*, Ediesse, 2000, 284.
- [754](#) Cf. E. GOFFMAN, *The Presentation of Everyday Life*, in P. BAERT – F. CARRIERA DA SILVA, «Social theory in the twentieth century and beyond» 103. (Publisher, Place of Publication and Year of Publication not available)
- [755](#) Cf. J. MERCER – D. CLAYTON, *Social Psychology*, 75.
- [756](#) Cf. E. GOFFMAN, *Stigma, L'identità negata*, Bari, Laterza, 1969, 225.224.
- [757](#) Ashawo in work means a prostitute.
- [758](#) Cf. H. TRAVIS, *Causes of delinquency*, Berkely and Los Angeles, University of California Press, 1969, 304.
- [759](#) Cf. INTERNATIONAL LABOUR OORGANIZATION, *Operational indicators of trafficking in human beings*, Delphi survey on human trafficking, Geneva, ILO, 2009, 1-22.
- [760](#) COUNCIL of EUROPE CONVENTION, *Action against trafficking in human beings*, Warsaw, CETS, 16(197)2005, 45.
- [761](#) UNICEF, *Nigeria: Country response on trafficking in Person especially children and women, op.cit.*, 39. Cf. UNICEF, *A world fit for children, A/S- 27/19/Rev, 1*. The year and place of the publication of this document is not available in the materials I found from Nigeria, 1-28.
- [762](#) B. HERZFELD, *Children for Sale*, in «The Tablet» 5th May, 2001, 642-643.
- [763](#) PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND INTINERANT PEOPLE, *Pastoral care of the children of the Street*, in« 1st Integrated European meeting for the Pastoral care of the Road/Street» held in Vatican City, 29th September – 2nd October 2009, 1-6.
- [764](#) Ibidem, 8.
- [765](#) Health in this work means the state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. Cf. Preamble to the constitution of the World Health organization as adopted by the International Health Conference, New York, 19-22 June, 1946; signed on 22July 1946 by the representatives of 61 States (Official Records of the World Health Organization, No. 2, 100) and entered into force on 7 April 1948.
- [766](#) Cf. PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND INTINERANT PEOPLE, *Pastoral care of the children of the Street*, 9-10.
- [767](#) Cf. COUNCIL of the EUROPEAN UNION, *Experience report on human trafficking for the purpose of sexual exploitation and forced prostitution in connection with the 2006 Football World Cup in Germany*, document 5006/01/07, Rev.1, Brussels, 19th January, 2007, 120. Cf. www.sida.se/shared/jsp/download.jsp?f=World+Cup+Study+Final+Report.pdf&a=25626
- [768](#) Shaping the victims lives here means that the life experiences of the victims have both

positive and negative effects on them.

- [769](#) Cf. M.C. SALAZAR – W.A. GLASINOVICH, *Conclusion and Policy Recommendation*, in «Child work and education» UNICEF, Geneva, 1998, 148-154.
- [770](#) The Educational team has two main objectives while working with the victims of human trafficking and prostitution: the ability to decide for the suitable time and space, adequate methodology and flexibility in implementation and verification of the activity for subsequent changes in order to achieve the goal. Again, the ability to assist the victims to make a change in behaviour, take proper care of themselves and promote their way of life in their natural setting.
- [771](#) Cf. A. SHORTER – E. ONYANCHA, *Street children in Africa*, 107-108.
- [772](#) Cf. CATHOLIC BISHOP'S CONFERENCE of NIGERIA, *Women trafficking*, in P. SCHINELLER (ed.), «The Church teaches» 183.
- [773](#) M. BLUME, *Trafficking and the catholic church's perspective on irregular migration*, in «Stop Trafficking in Human Beings: Together it's possible» proceedings of the International Conference "21st Century Slavery-The Human Rights Dimension on Trafficking in Human Beings" held in Rome, Italy, 15-16 May, 2002, 30.
- [774](#) Cf. S. SHIELD (trans.), *Poverty and trafficking in human beings*, 52.
- [775](#) INTERNATIONAL LABOUR ORGANIZATION, *1904 International Agreement for the Suppression of White Slave Traffic*, 4.
- [776](#) Cf. UNITED NATIONS, *Protocol to Prevent, Suppress, and Punish trafficking in Persons, especially women and children, supplementing the United Nations Conventions against Transnational Organization Crime*, 10.
- [777](#) S. SHIELD (trans.), *Poverty and trafficking in human beings: A strategy for combating trafficking in human beings through Swedish International Development Cooperation*, 41.
- [778](#) COMMONWEALTH SECRETARIAT, *Report of the expert group on strategies for combating the trafficking of women and girls*, 25.
- [779](#) Cf. UNITED STATE DEPARTMENT OF JUSTICE: *Human Trafficking in the USA*, United States Department of justice, 2002, (Page not available)
- [780](#) Cf. WORLD BANK, *Social Development Notes*, Washington, DC., The World Bank, No. 122, 2009, 1-12.
- [781](#) Cf. K. JOHANNES, *Human trafficking, Modern Day Slavery and Economic exploitation*, 5-7.
- [782](#) Cf. C. OKORIE, *The Statesman Newspaper*, html250 Suspected Nigerian Kids languish in slave ship, The Guardian Online, <http://www.nguardiannews.com/news2/nn818604>, 01/12/93, 4.